WEDNESDAY, OCT. 5, 1960
EREV SUCCOT, 5721
Candle Lighting in Toronto
FRIDAY: 6:35

THE CANADIAN JEWISH NEWS

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TORONTO, ONT., WEDNESDAY, OCT. 5, 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA — Price - 10c

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ISRAEL CHALLENGES NASSER TO PEACE NEGOTIATIONS; U.N. SPEECH HYPOCRISY; U.A.R. NEUTRALITY RIDICULED

Edward G. Robinson Flying From Hollywood To Toronto Dinner

Will Be The Star At Herzog Welcome

(CJN Staff Reporter)

Edward G. Robinson, famous star of stage and screen, is flying from Hollywood direct to Toronto to Ambassador's Dinner for Dr. Yaacov Herzog, Israel's Envoy to the Dominion of Canada. Mr. Robinson will be the star of this great Community reception tendered by the Toronto Israel Bonds Organization.

The dinner will take place on Thursday evening, October 17th, at Beth Tzedec Banquet Hall.

John D. Fienberg, prominent community leader, is Chairman of the Ambassador's Dinner.

LAUDS TORONTO COMMUNITY

The dinner which is the opening event of the 1960 Toronto Israel Bond Campaign will serve as the Ambassador's formal introduction to the Jewish community of Toronto. The Ambassador will be accompanied by Mrs. Herzog who will also be welcomed to Toronto.

In accepting Mr. Fienberg's invitation to be guest speaker at the Ambassador's Dinner, Edward G. Robinson expressed his great personal gratification at being asked to participate in honoring Ambassador Herzog, as well as in paying tribute to Toronto Jewry which has a world-wide reputation for buying more Israel Bonds than any other city in the world.

WORKER FOR ZION

Mr. Robinson who is equally renowned as an actor, patron of the arts, humanitarian, and devoted worker of Zion, made a special visit to Israel to appear in the film "Israel." This exciting portrayal of Israel's past and present and its economic development made possible with the help of Israel Bonds, is yet another contribution made by Mr. Robinson to the greater understanding of Israel. He has for many years devoted his great energy and artistic gifts to the cause of Israel and returns from each visit to the young State filled with enthusiasm and respect for what is being accomplished there.

(Continued on page four)

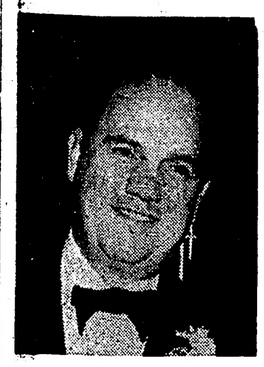
Succot Starts Tonight

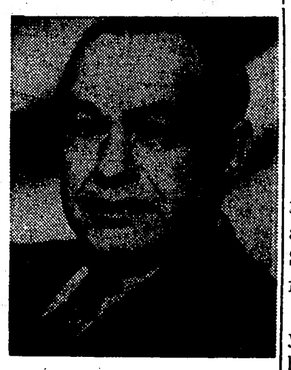
The week-long Jewish Festival of Succot, (Feast of Tabernacles), will begin today, Wednesday, October 5th, at sundown with services in synagogues and temples.

(Because of the Succot holiday, The Canadian Jewish News, this week, appears on the eve of Succot, today, instead of Friday. Our offices will be closed Thursday, October 6 and Friday, October 7.

The festival marks the gathering of the harvest and also symbolizes the wanderings of the ancient Israelites from Egypt to the Promised Land.

The picturesque feature of the thanksgiving observance is the construction of sukkahs or booths. Covered with autumnal fruits and vegetables, the sukkahs are a reminder that the Israelites dwelled in them when they left bondage in Egypt and again later in pilgrimages to Jerusalem.





At Ambassador's Reception

John D. Fienberg — RECEPTION CHAIRMAN

Edward G. Robinson — GUEST OF TORONTO

Say Cairo Breaks U.N. Rules

N.Y. Times Opposes Egypt "Council" Seat

NEW YORK, (CJN.) —The New York Times editorially demanded that the U. S. Government votes against a seat for Egypt (JAR) in the United Nations Security Council. In its editorial, America's most influential newspaper, states:

"The United Arab Republic is, and has been for a year, a candidate for one of the non-permanent memberships in the U. N. Security Council. Behind President Nasser's drive for this position is the endorsement of the Asian - African bloc, plus the Charter stipulation that in the selection of these non - permanent members "due regard" shall be paid to "equitable geographical distribution." Behind the U. A. R. candidacy, in addition, is the debatable policy of the United States Government to accept regional candidacies when they are authentic.

"We believe these are not good enough reasons. The Charter's Article 23 provides that "due regard" shall also be paid to the "contribution of members of the United Nations to the maintenance of international peace and security and to other purposes of the organization."

HOPES U. S. WILL VOTE "NO"

"What has U. A. R. recently contributed? President Nasser controls the Suez Canal. Last April he announced his intention to afford an "uninterrupted navigation for all nations." In spite of this stated position he has not only consistently refused passage to Israeli ships but— as in the case of the Greek vessel Astypalea last spring — has confiscated Israeli cargoes carried in neutral bottoms. He has done this in disregard of specific United Nations recommendations, as well as in violation of the Suez Canal's basic charter.

"The fact that President Nasser has shown a pleasant personality during his visit here has nothing to do with the case. When his Government uses an international canal to carry on a cold war with another member of the U.N., flagrantly violating the freedom of the seas, it disqualifies itself.

"We hope our own Government will wisely and justly take note of this fact and vote against the United Arab Republic when this candidacy comes up."

The Times editorial has created a great sensation in the U. N. circles.

(Continued on page five)

STORM BREWS IN SOUTH AFRICA OVER "JEWISH VOTE"

JOHANNESBURG, (JTA.) — The Board of Deputies of South African Jews appealed to South African Jewry to ignore new appeals to them to vote as a community in the forthcoming referendum on establishment of a Republic of South Africa.

CALL TO JEWS TO VOTE "NO"

Johannesburg, (JCNS) — Both advocates and opponents of South Africa as a Republic continue to woo the Jewish voter. This week both sections placed full-page advertisements in the Jewish Press. The referendum is to take place on October 5.

A stir has been caused by an advertisement in the Johannesburg "Star" calling on Jews to vote against a republic in the referendum of October 5. The advertisement was inserted by "The Jewish Democratic Association", a body not listed in the Johannesburg telephone directory or in any Jewish directory. It consists of at most 20 people, former Bundists.

The "Star", a paper with the largest daily circulation in South Africa, published the advertisement next to a picture of a Jew blowing the Shofar. The picture called attention to the Jewish celebration of the New Year. The headline to the advertisement was: "Vote "No" Call goes out to all Jews. ("No" to a republic).

Dr. Verwoerd's newspaper, "Die Transvaler", called attention to the Jewish Democratic Association's advertisement in a three column story headed: "Unknown organization asks Jews to Vote No." It describes the advertisement as a bitter attack on the National Party.

The advertisement said that the Government had a shocking record and that no Jew with self-respect could vote for it.

Commentary • By M. J. Nurenberger

Nasser's Peace

One of the great Hassidic teachers, Rabbi Bunam, was wont to say:

"Every sinner can repent. All avenues of turning are open to the sinners—to all sinners—that is, except one, the liar."

* * * *

What is true in the relations between individuals is equally applicable to groups of people and nations. It is very hard to grant the right and privilege of return, of repentance to liars. For a liar never actually repents. He merely smears a new lie on top of the old ones.

* * * *

Thus I, for one, refuse to be impressed by Nasser's **great speech** to the United Nations. I can only regret that the language he used was a Semitic tongue—Arabic—so similar to our own Hebrew in which God's eternal truth has been proclaimed to man.

* * * *

Nasser made an impassioned plea for an East-West rapprochement. He praised both Russia and the United States. He loves them both and he should like them to live in peace and harmony.

This kind of talk reminds me of a janitor in my native city who got drunk every Sunday and then publicly beat his wife to the amusement of all the kids in the neighborhood. After she was disfigured, the drunkard suddenly became obsessed by his love for humanity. He delivered his oration on peace and harmony among men of all races. For, I failed to mention: our janitor believed in Communism, in "love among nations". It never, however, occurred to him that this abstract love for mankind should sometimes be translated into kindness for his own wife.

* * * *

Nasser spoke as a "prophet of peace". But, in his let's-have-peace oracle, he cleverly incorporated a passage about "Palestine". Peace for everybody except for his closest neighbor—"Palestine!" As far as "Palestine" is concerned, there is only one solution: liquidation of the Jewish State and the return of "Palestine" to its "rightful owners". He could have asked, at the same time, for the return of Canada and the United States to the Red Indians, which also, quoting Nasser, is a fait accompli that shouldn't be accepted because of its retroactive injustice.

* * * *

Of course, if Palestine must be returned to its rightful owners, the comparison with the United States and Canada is not completely applicable. For who is the previous owner of Palestine? Is it the Arabs, the crusaders, the Jews, the Canaanites? So we accept the biblical and divine promise that it belongs for all times to the Jews? Was Palestine ever, in the mind of the human race, an Arab country or was it always associated with the Jews? If we go back to the past, we can fall back as far as the kingdom of Judah—for there was never an Arab kingdom of Palestine. If we reject the past and give up the attitude that the United Nations should return countries to former owners but leave those who are dwelling in them now—then Israel is there, its elected government is there.

* * * *

Nasser is trying hard to prove that he is a "neutral," that he's obsessed by the quest for peace. Is he neutral? Does he want peace or is he, in the words of Rabbi Bunam, one of those pathological liars to whom all avenues of turning are closed?

STATE DEPARTMENT CALLS ARAB ENVOY TO ACCOUNT

WASHINGTON — The Department of State made known that it has called Ambassador Mustafa Kamel of the United Arab Republic to account for portions of an anti-Jewish address delivered in Washington by the Ambassador on August 29.

William B. Macomber, Jr., Assistant Secretary of State, revealed the development in a letter to Rep. Seymour Halpern, New York Republican. Rep. Halpern had lodged a formal protest with the Department against the speech in which Ambassador Kamel questioned the loyalty of American Jewry and urged Arab students in America to inject anti-Jewish and anti-Israel propaganda into current election activity.

Mr. Macomber said that "certain aspects of the text to which you have referred gave the Department concern, and were brought to the Ambassador's attention." He added that "with respect to possible improper activities of the students," the appropriate agencies of the Justice Department were following the situation closely. He said any abuses would be "dealt with promptly."

EISENHOWER'S TALK WITH NASSER BRINGS NO SOLUTION OF SUEZ ISSUE

New York, (JTA) — United States Government sources said this week that President Eisenhower was favorably impressed by President Gamal Abdel Nasser but these sources expressed doubt that the two leaders achieved a solution of the Suez Canal transit impasse.

These sources said the Suez blockade was extremely complicated because of Nasser's stand linking it with resettlement of Arab refugees and other issues. It was indicated, however, that Mr. Eisenhower included the Suez item on the agenda when the two leaders met for the first time in New York. Mr. Eisenhower later told his associates that he had achieved an excellent rapport with Mr. Nasser who invited him to come to the United Arab Republic as a guest of honor before or after January 20 when his term expires. Mr. Eisenhower expressed appreciation for the invitation and told Mr. Nasser he regretted not having stopped in Cairo last December during his Asian goodwill visit.

CANDIDATE FOR OTTAWA MAYOR

Ottawa, (JCNS) — Samuel Berger, one of Ottawa's four elected Controllers, announced his candidature for the seat as Mayor of Ottawa.

He is given an excellent chance to win the contest on December 5 and if successful would give Canada its tenth Jewish chief magistrate.

In addition to his activity in the local Jewish community, Mr. Berger is the President of the "Big Four" football (rugby) league in Eastern Canada.

London Lord Mayor States: Proud Of Jewish Heritage

London, (JCNS) — Alderman Sir Bernard Waley-Cohen was elected last week, the next Lord Mayor of London. He is the City's 633rd Lord Mayor and the seventh Jew to hold the office, which he takes over on November 11.

In his speech following his election by the Court of Aldermen and Liverymen of the City, Sir Bernard said that he stood proudly before them "an Englishman of the Jewish faith, inheriting a family background of yeoman service to the community in many different fields."

Other Jewish Lord Mayors of London were Benjamin Phillips in 1865; Sir Henry Isaacs, 1889; George Faudel-Phillips, 1896; Sir Marcus Samel, 1902; and Sir Samuel Joseph (father of Sir Keith Joseph, M.P.), 1942.

Pol. Coord. Div., Ext. Aff. Canadian Jewish News 5-10-60

Eichmann Trial Will Name Leading Nazis In Cairo Regime

TEL AVIV (JCNS.) Scores of top Nazis who have taken refuge behind the "Sand curtain" separating Israel and the Arab countries will be exposed during the forthcoming trial of Adolf Eichmann in Israel. Officials asserted here that the trial of the Nazi war criminal, accused of directing the mass murder of six million Jews will have the widest possible scope.

In this connection, officials have recalled the statement made by Mr. Ben-Gurion, who said after Eichmann's arrest:

"Scores and hundreds of Nazis are today serving the Arab dictators and time has come to unmask them."

The most infamous of these is a former aide of Dr. Goebbels who is described here as a spider - like weaver of the Nazi web centered in Cairo. He is Dr. Johannes Von Leers, an expert propagandist of the Nazi school who acts as an adviser to the U.A.R. leaders. A convert to Islam Leers is known now as Professor Amin Omar Von Leers and is said to have organised the Middle Eastern branch of a Nazi "underground railway", by which several Nazi fugitives have escaped punishment.

From his five-room apartment at No. 52 11th Street, in the Maadi quarter of Cairo, Von Leers is also directing far-flung operations, especially the spreading of anti-Jewish incitement and propaganda.

(Continued on page five)

Lavon Wants His Name Cleared

Tel Aviv, (JCNS) — A military court of inquiry has been set up on instructions from Mr. Ben-Gurion to determine the reliability of the evidence given by two unnamed officers in a case which five years ago led to the resignation of Mr. Pinhas Lavon, now Secretary of the Histadrut, as Minister of Defence in the Government headed by Mr. Sharett.

Mr. Lavon has accused certain people of having "staged" the whole affair in order to get rid of him in 1955 and bring back Mr. Ben-Gurion from his retirement at Sde Boker.

This week he met Mr. Ben-Gurion and asked for full official rehabilitation. It appears that this was refused pending receipt of the findings of the court of inquiry. When these are received the Prime Minister will decide whether to appoint a new court to consider the grounds for rehabilitating Mr. Lavon. The latter states, however, that he is not prepared to co-operate with such a court unless Mr. Ben-Gurion first declares him the innocent victim of his subordinates.

More Israeli Trade With Canada

Vancouver, — With the arrival here of the Israeli vessel Nahariya, trade between Canada and Israel has begun to develop on both Canadian coasts.

To mark the arrival of the first Israeli ship, the master, Captain Zeev Hillel, presented a silver-bound Bible from the Mayor of Haifa to Mr. Tom Alsbury, Mayor of Vancouver.

TOLEDANO GIVES UP FRENCH CITIZENSHIP

JERUSALEM, (JTA.)— Rabbi Yaacov Toledano, Israel Minister for Religious Affairs, disclosed this week that he had sent a personal letter to President Charles de Gaulle of France, asking permission to give up his French citizenship. Such permission is required by French law.

Rothschild To Lead U.J.A. Mission

Marvin J. (Bud) Rothschild has been appointed to lead the 1961 Toronto United Jewish Appeal Study Mission to Israel, according to a statement released by Max Tanenbaum, Campaign Chairman. Mr. Rothschild will head the delegation of 25 men who have been invited by the State of Israel and the Keren Hayesod to constitute a delegation from Toronto for the fifth consecutive year, to observe and study developments in Israel.

Each year for the past five years, a selected group of campaign leaders have been invited to give them an opportunity to see the progress made in Israel through the use of funds raised by the United Jewish Appeal. The Mission has reported back to the community, in a public meeting, their first-hand observations of Israel's growth.

Mr. Rothschild was originally a member of the 1959 Study Mission. He has been closely associated with the United Jewish Appeal campaign and was elected chairman of the Israel Study Mission Club whose membership comprises the past four missions to Israel. On his appointment Mr. Rothschild stated:

"I am interested in leading this Mission and re-visiting Israel so that I can observe the progress made since my last

(Continued on page four)

MARVIN J. ROTHSCHILD

Moscow Chief Rabbi's Greetings

London, (JCNS) — A personal message of greetings for the New Year has been received here by the Agudist World Executive from Chief Rabbi Levine, in his capacity as President and Rabbi of the Jewish community of Moscow.

Rabbi Levine stated in his letter that the Yeshivah in Moscow was growing and that the synagogues in Russia were filled to capacity on Rosh Hashana.

The Agudist Executive has also received warm messages from the Rabbinates of Budapest, Bratislava and Warsaw, as well as, amongst others, from the Jewish communities of Helsinki, Barcelona and Shanghai.

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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After The Paris Conference

Publicity concerning the plight of Soviet Jewry is all to the good, provided of course, that it is couched in such a way as to avoid repercussions on individual Soviet Jews. The time-worn argument that Jewish communities in the free world should remain silent, in order to avoid provoking the Russians further, is no more valid today than it has ever been during thousands of years of resistance to persecution and discrimination.

The Soviet authorities are keen to maintain a positive image in Western public opinion, and have every reason to fear the stigma of anti-Jewish discrimination. It is no accident that whereas synagogues in "tourist" cities like Moscow, Leningrad, and Kiev are left relatively unmolested, those in the small towns of the South and West suffer from the heavy hand of official persecution.

Precisely because the general aims of the Paris Conference were commendable, it is particularly regrettable that its organisation was so inept. It has previously been observed in these columns that the timing of such a conference was all-important. By coinciding with a most dramatic period of East-West tension, the conference severely handicapped its own drive for world attention, despite the attendance of a number of distinguished personalities. Nevertheless, it still might have made some impact were not its Press relations so abysmally inadequate. As a result, the conference failed to make a serious impression on the Press, radio and television, and, hence, on public opinion at large.

One of the results of the Paris meeting may be the establishment of a permanent committee to bring the position of Soviet Jewry to the attention of world public opinion. The idea is to be welcomed, but the composition of the committee will be all-important. It could be doomed to ineffectiveness were it dominated by Dr. Goldmann who, in spite of his praiseworthy initiative in this field, is too closely identified with the Zionist Organization and other bodies to act convincingly in a "personal capacity." Though the participation of individuals who have generally been pro-Soviet is welcome, they too should not be allowed to monopolise the organisation and inhibit criticism. What is really required is a broadly based committee representing all those who cherish the right of man.

If Dr. Goldmann and his associates can prove the way for a body of this kind their initiative will have justified itself.

Israel's Balance Sheet

The State of Israel has many proud achievements to show for the past twelve months. Progress has been made in consolidation at home, while the country's international position has continued to improve. Israel has appeared **on the international scene as a giver** and source of aid to those nations less fortunate than herself. Further steps have been taken to improve the economic and political position of Israeli Arabs.

But this is the traditional time for drawing up a moral balance-sheet, and for self-examination, which is not content to list the credit side, but also to dwell on sins of commission and omission. Though the year has witnessed a growing awareness inside Israel that there are faults to be remedied, there is still much to be done.

Criticism of Israel's rising living standards and the indefinite postponement of economic independence has come to be voiced increasingly by Government as well as rebel circles. Nevertheless, Israelis as a whole still prefer to depend on foreign aid in the short run and miracles in the long.

Of late there has been considerable discussion on Israeli youth, the generation which has grown up since the Israeli-Arab war. This generation, naturally, takes the State for granted, and wants to make the most of life, like their counterparts do elsewhere. The ideals which sustained earlier generations, like pioneering and the creation of a Jewish institutional life, has little relevance for them, but it is difficult to discern new and original ideals emerging to take their place.

Many young people are faithfully doing their job, at work, in the universities, and the armed forces, but, as in many parts of the world, the quest for pleasure, mass entertainment, and an easier life are strongly in evidence. They are certainly no worse than elsewhere and nor is juvenile delinquency, but they seem to be increasingly incompatible with the expectations and aspirations embodied in the Jewish State.

The Arab question is a source of constant concern to almost all sections of the population. No one is unmoved by the tribulations of the Palestine refugees, rotting away in camps, or even the difficulties which beset the path of Israeli Arabs. But remedial action is unavoidably circumscribed by political realities, and so long as the Arab States remain irreconcilably hostile and see the refugees and Israeli Arabs alike merely as pawns in a political game, there is little more that the Israeli authorities can do. It would be generally true to say that, isolated abuses apart, Israel is not morally at fault where the Arab problem is concerned. Indeed, if there is any room at all for moral judgment, it must first of all be levelled against those who try to make political capital out of the issue.

It is the responsibility of devoted friendship, particularly at this time of soul-searching to point out problems with the confidence that they will be tackled with the same courage and determination that Israel has shown so plentifully in other fields.

HARVEST

BY T. CARMI

The mute horizon, dumb with desolation.
Behold the point
Nothing but a point
Behold the line
Nothing but a line
Yet now the line turns charging furrow
And the point becomes a home.
Amen,
cries the wheat to the blessing sun.
Amen and Amen
— to the sower's tears,
to the reaper's mirth.
Your dream shall be your daily bread.
Your toil — an eternal flame.

AN EMOTIONAL EXPERIENCE

GERMAN NOTEBOOK (2)

Relations Between Jew And German Remain Abnormal

BY WILLIAM FRANKEL

Whatever the shortcomings of the educational system official Germany is clearly anxious effect a rapprochement with Jewry. No doubt there is an element of self-interest, but I came away with the feeling that there is in responsible circles a profound and widespread remorse about their nation's descent into barbarism and a real desire to make amends.

This feeling has received practical expression in the restitution and compensation payments to Israel and world Jewry. It manifests itself also in an intense interest in things Jewish. The few rabbis in Germany are in great demand to write, lecture, and broadcast. Classes of schoolchildren are taken to visit synagogues. Films on Israel have a great appeal. Books on Judaism are widely read and, generally speaking, there is a heightened desire on the part at least of the intellectual elite to know something more about the people Hitler tried to exterminate.

But, in a sense, the present philosemitism seems to me to be harmful. The people who feel a desire to expiate their sense of guilt fasten on to a Jew or Jews (vide the Anne Frank cult) and manifest their solicitude and admiration for them. In this way they avoid a much more searing personal examination and an analysis of the causes of Hitlerism and all that it came to mean. Instead, handsome synagogues are built and the Jews are accorded the status of a privileged group.

The position of Jews is in some ways privileged, but it is not a happy one. Nearly every Jew I spoke to was on the defensive in explaining why he returned to Germany and at pains to point out that he was merely in transit. Today there are about 22,000 Jews in Western Germany who are members of Jewish communities, and about 12,000 non-members. But 70 per cent of them did not live in Germany before the war, and it is indicative that the Jewish organisation is called the Centralverein der Juden in Deutschland (Jews in Germany, not German Jews.)

Some of the Jews came to Germany because they had nowhere else to go, or could not live abroad on their pensions, or had a sense of mission in their return. But most came for economic reasons. There are a few Jews in professions, but most are in business.

The intermarriage rate is high; religious observance, knowledge, and education low. Most of the communities are dying, and although they have in many cases magnificent buildings, these are empty shells from a religious point of view. Predominantly the community is an aging one, and often the most important institution is the Home for Aged. Bonn is an example. It has a beautiful new synagogue, opened in 1959, directly opposite the Foreign Ministry. But the community consists of 150 souls, mostly over 60. They have difficulty in finding a minyan on the Sabbath. They have no rabbi and there are no children.

The Germans certainly want Jews to come to live in Germany, and offer many inducements. Yet, as I have mentioned, those Jews who do live there are beset by anxieties, and there is no doubt reluctance among the more sensitive element to go and settle there. Yet the fact of the matter is, whether one likes it or not, there is a Jewish community in Germany and it is still expanding by immigration, mainly from Israel at the moment. The Jewish Agency has had to cope with this question, and they are sending teachers to Germany in the hope, presumably, that eventually children will emigrate to Israel.

There is the keenest interest throughout Germany about the State of Israel, and the Israeli Mission in Cologne (which, for all practical purposes is an Embassy) is embarrassed by the numbers of German youth who wish to visit the country.

One of the subjects which is continually being debated is the propriety of establishing diplomatic relations with Israel. While the present administration shows the greatest good will to Israel and its representatives in Germany, there seems no great eagerness on either side to establish that relationship on a more formal basis.

When I began writing these notes, I introduced the personal and emotional attitude to Germany and Germans, which is probably present in most Jews. But emotions are poor guides to policy, which has to be based on a much more realistic assessment. Germany exists and, by all forecasts, is likely to play an ever-larger part in world affairs. The Government adopts a liberal, enlightened, and positive approach to the democratisation of the country. It has acted correctly in its reparations undertakings, and has established close relations with Israel. An individual can sometimes afford to be guided by his recollections of the past and by his prejudices, particularly where there is no compelling reason for him to have any associations with Germany. But Jewish public opinion, generally, cannot afford to withdraw from the problem. Germany still has a long and hazardous journey before tolerance and democracy become firmly - held convictions by the mass of the population. Until this comes about everybody who wants to see a free and peaceful world cannot remain aloof from the progressive elements in Germany in their struggle. There are too few of them in the political organisations, in the trade unions, in the universities, in the professions and schools. Support involves contact, understanding, and help. It involves, too, the obligation **of candid friendship in pointing out the shortcomings that still** exist, as well as the continual reminder that the horrors of the past have not been forgotten.

Canadian Panorama

BY MORDECAI HIRSHENSON

THE ROAD FROM MOROCCO

Visitors looking for the exotic in Toronto's Jewry could have more than filled their curiosity by stopping at one of Toronto's two Sephardic congregations these last Yomim Noraim. Five years ago this species of Jew was totally unknown in Toronto's community, composed as it was exclusively of Ashkenazim of the Polish, Galitzianer, Litvak and other forms of Central and East European provenance.

BROUGHT THROUGH CONGRESS & JIAS

The immigration of these distant brethren goes back three, at most four years as a result of the efforts of the Canadian Jewish Congress and the Jewish Immigrant Aid Services to permit the admission of Jewish migrants from North Africa. Most have come from what was formerly Spanish and French Morocco. To their community individuals of similar background have added themselves from Algeria, Tunis, Egypt, Irak, and even one or two from India. In the main they are French speaking. A Spanish speaking segment, mainly from Tangiers, have formed a separate congregation known as "Anshei Castillia" which uses the premises of the D'Arcy Street Talmud Torah.

The other group is called the "Sephardic Congregation", not of Toronto but, according to the plaque on its door, "of Canada." President is Sidney Bendahan, a sturdy six-footer, who was formerly a policeman in Gibraltar and who can speak English, French and Spanish with equal ease. Its Rosh Hashanah services were held at 61 Brunswick Avenue, formerly the premises of Reb Shloimele Langner, a local chassidic rabbi.

YOUTH PREDOMINATES

A visitor is impressed first by the youth of the worshippers. All the men present but two seemed to be under 40, most under 30. Not only the rank and file but the prayer-leaders, the **baalei-tefillah,** the **shofar**-blower and **Torah** reader were all young men — and quite handsome too. When called to the Torah there was no hesitancy, fumbling or garbling the blessing as might be expected from a comparative Canadian group of their age.

WORDS AND MELODY

The most striking and immediate of all impressions is the pronunciation and style of incantation of the prayers. The accent used of course is the Sephardic one — but not the modern Israeli type which is really "modified Sephardic" as composed by the Hebraists of Ashkenazic origin and which is to some extent a hybrid of the two. Theirs is the ancient pronunciation as Yehuda Halevi may have once used it — and to ears used to any other variety or sub-variety — be it Berlin, Vilna or Berdichev — takes some getting used to. Besides the by now well known characteristics of having **tav** sound always with a "t" as in **yeshivot,** the **kometz** pronounced like **a** in "father", the **oy** always an open **o,** there are other special pronunciations the Moroccans follow. The tsaddik is not **ts** but more like a straight **z or s.** Thus **oretz** (land) is sounded like **arezz.** The **ches,** or rather **het** is an aspirate no different to most ears from an ordinary "aitch." **Itzchak,** the second of the Patriarchs, comes out as something like **Izzak.** The Davidic psalm "Lam-natzeyach," repeated seven times before the **shofar** is blown, has its ending weakened to "lam-natzeah". At times this sound seems to be almost guttural but perhaps the writer's ear is not yet attuned to its fine nuances.

Some Moroccan daveners obeyed the distinction between **Shin** and **Sin.** Others, like the Ephraimites struck down by Gideon the Judge, "sinned" for both; here, too, it may be a question of the insensitivity of the ears of the unschooled listener.

The cadence of the prayers catches the visitor by surprise. There is something strikingly Oriental in the nasal — almost Far Eastern, even Chinese — sounds and rhythms of the cantillations.

Another feature: we are all familiar with the practice in European and American synagogues. The cantor will begin by intoning (the first line or first few words of a prayer — then the congregation rushes in to fill up and the cantor winds

(Continued on Page Ten)

Sermon For The Week

SUCCOT

On Succot we look at the world with forward and reverted gaze. We not only think back to the days of the wilderness and the wondrous Providence which, despite untold vicissitudes and tribulations, guided a strangely gifted people through the many deserts and occasional oases of Jewish history along the path of its Divinely appointed destiny; we also glance at the ultimate horizons of time. An apocalyptic note reverberates in our prophetic reading. The day will yet come when all who are left of the nations shall go up from year to year to worship the King, the Lord of hosts, and keep the feast of Tabernacles. In tomorrow's Haftarah the mystic forms of Gog and Magog loom up from the veiled vision of the end of days. The Enemy — of Israel, of God — will launch the final attack; the last battle will be joined; the ultimate victory will be won.

How often have men asked: When? The pious believed, and calculated. The mechasheve kitsin — they who studied the scriptural calculus of events —of every generation came to the mathematical conclusion that the Messianic era was ever near at hand. They erred, and the scoffers scoffed. Paradoxically, Talmudic piety itself coined the phrase "hilchatha di-Meshicha" — Messianic laws —remote, speculative, unreal thinking.

And then it happened. Prophecy was fulfilled. We are living witnesses to the miracle of Geulah, to the incredible, the seemingly impossible national restoration of Israel, be it only partial. The events fitted no preconceived pattern. Pious and impious are equally at a loss to explain the inexplicable. Only one thing is incontestible: it happened. Darkly we perceive that there are spiritual laws of Providence that time must implement, though we know not the "when" or the "how". Dimly we realize that we, in our day, have glimpsed the flying vesture of God.

Is this perhaps the appointed time of Gog and Magog, too? Recently there was smuggled out from behind the Iron Curtain a Hebrew epic poem that spoke in accents of sublime but measureless tragedy. It is entitled "The Oracle of Gog." The anonymous author left no doubt as to the identity of Gog or his victim. Is this indeed the age of ultimate struggle? Unquestionably the world stands on the brink. Beyond stretches Redemption or the finality of Doom.

Yet all our speculations as to the time and place of this Messianic conflict are idle. Ezekiel's Gog is not a people nor Magog a land. They are a state of mind and heart, constantly recurring. They are prophetic nomenclature for the unending war between the forces of light and darkness, truth and falsehood, Satan and God. The battle rages on the international stage; it is also fought in every human heart. The pendulum of history swings erratically to and fro. Oft-times the issue seems in doubt. There are epochs of calamity so dark that even Faith can see no light. But on the farthest horizon, where history and apocalyptic meet, there glows an unquenchable prophetic radiance; and a Voice is heard, resonant with the melody of the hope and prayer of all the ages: "I will magnify Myself" — saith God — "and sanctify Myself; and I will be known in the eyes of many nations . . . "

THE LIGHTER SIDE

BY DAVID SCHWARTZ

The Sukka As A Bomb Shelter

I went down to take a look at the United Nations the other day. With all the rulers of nations assembled there, it has become the prize attraction in New York City. It's got Grants Tomb and the Aquarium all beat.

Of course, you've got to be a big somebody to get in there now and I didn't even attempt it. I didn't really care to. It was enough of a show on the outside. The throngs around. The pickets with their propaganda placards. The policemen standing bumper to bumper, as it were, on the curb watching the spectators. Police patrol wagons three to a block waiting for customers the police might bring in. The police were watching the people on the street, but I was wondering if the real trouble wouldn't come from those inside the UN building. One of them might easily start a world war and would be the real arch-criminal whom it might be wise to take into custody now. But the cops weren't bothering about him.

I stood there taking it all in and then I turned around. On the rock wall facing the United Nations building, I read the inscription from Micah: "And they shall beat their swords into ploughshares and their spears into pruning hooks."

It was good to see an old time Jew, even though he has been dead three thousand years talking to the United Nations.

It set me thinking about a number of things, about war, about bomb shelters, about Succoth.

The world talks about building bomb shelters. The good Jew says, "Build sukkas."

A sukka is a flimsily constructed booth with a few pine twigs for a roof. How can it protect you from bombs?

The world doesn't understand. But a good Jew understands.

Succoth is a harvest festival, a very joyous one. The Talmud writes of a Succoth scene: "There was not a court yard in Jerusalem that was not illuminated. The pious and saintly danced before the people with burning torches in their hands and the Levites accompanied them on harps, psalteries, cymbals and numberless musical instruments."

The man who wrote the passage about peace which fronts the United Nations building was himself a farmer. And he expressed his hope for peace in a way perhaps that a farmer might be expected to phrase it. But perhaps he had also something else in mind — showing the way to attain peace.

Many exalt peace but how shall we attain it? Everybody says build more and more armaments and in that way, no one will dare to make war. But Micah, the farmer prophet, said "Turn the swords into ploughshares."

When the people all over the world have the ploughshares and the land on which to use them, peace will be effortless and natural Micah himself tells us that it was the impoverishment of the farmers of his day which led him to assume the role of a pleader for social justice and peace. "Woe unto those who join field to field . . . that may be alone." It was a protest against the land monopoly, which today is responsible for much of the great poverty in South America and India and which brought about the overturn in Russia, now in turn, menacing the world.

The sower of discontent will find no response where all have bread to eat. Let us send the underdeveloped countries ploughshares, not arms.

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ONLY IN AMERICA

BY HARRY GOLDEN

WHY THE KIDS GAVE UP ROLLER SKATING IN EAST SIDE TENEMENT APARTMENTS

The folks on the east Side used a white gadget called a mantel to cover the gas jet and disguise it so that it looked like one of those new electric lights. The mantel cost ten cents and it was a status symbol. They burned out often, however, and the folks bought spares when the fellow was calling on your sister.

This mantel was very delicate, it cracked easily if you turned up the gas flame and if you slammed the door it collapsed and ten cents was a lot in those days. The mantel also brought a great deal of frustration to the kids on the Lower East Side.

Up to the time the mantel made its appearance on the mass market, kids could do as they wanted in the tenements. They could roller skate through the rooms, play cowboys and Indians, or hide-and-seek through the tenements. Noise was a constant of tenement life. But when the people began buying the mantel, the kids upstairs were always breaking it through reverberations of the play. So the people downstairs, sadly surveying the collapsed mantel, used to grab a broom and pound on the ceiling, yelling for the kids to be quiet.

Even with the mantel, folks were frightened of the gas jets. Hardly a week went by that you did not see firemen pumping air into the lungs of someone who had almost asphyxiated because the jet had been left on. At night, you were always fearful that you had forgotten to turn the jet off and that the fireman might have to rush a pulmonator to you too. You turned off the gas and waited a minute testing whether there was any leak. Then you went to bed, but you were still fearful that some gas might escape later.

The sad thing was after electric lights came into wide us, the people downstairs didn't give up the broom or the pounding. It had become a habit, one that has never been broken.

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PROHIBITION IS STILL WITH US

Repeal of national prohibition by Roosevelt in 1933 did not abolish the prohibition laws in most of the Southern States. However most of the states have "local option" which gives their individual counties the privilege of voting for or against the sale of alcoholic beverages. Today nearly half of the counties in my state of North Carolina have state-controlled package stores. The other prohibit the manufacture, transportation, and sale of liquor.

Often the citizens of a county vote against disturbing their prohibition laws. The folks say it is more convenient that way, especially for civic leaders and females. If prohibition were repealed they would have to go to the package store and buy the stuff. With prohibition, the bootlegger delivers the stuff to the door. The bootlegger carries the liquor in a briefcase and the neighbors think he is a lawyer who has come to draw up your will or deliver a deed to a piece of property.

Often a county with package stores goes all out in supporting the prohibition voters of its neighboring county. They stand to lose a fortune in business if the folks can buy the stuff at legal prices at home. When Charlotte (Mecklenburg County) went "wet" a thriving little town in South Carolina was devastated. Today it looks like a Western town which has abandoned its exhausted gold mine. The liquor stores in Fort Mill, S. C., were indeed gold mines, of course, because of its proximity to Charlotte, the largest city in the Carolinas. Today the huge profits from our state-controlled package stores support the public library and its branches.

And because the sale of liquor is illegal in so many counties, bootlegging remains one of our big industries.

White Lightning is the name of the bootlegger's blend. It is so strong, powerful and pungent that many people, though they can afford better booze, stick to White Lightning with a fervid loyalty. If you are addicted to it, all other liquor tastes like Kool Aid.

North Carolina and Tennessee are the big bootleg states and bootlegging is perhaps among our largest industries. But recently the papers were filled with deaths and poisoning caused by bad "likker." White Lightning sales dropped. The harrowing prospect of unemployed bootleggers was so great that our Chairman of the State Liquor Board, with understandable state pride, was led to declare: "The bootleg whisky poisoning our citizens is not bad North Carolina whisky; it is bad Tennessee whisky."

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Human Relations

By Dr. Rose N. Franzblau

Demanding Mother

QUESTION: Since we were children, my mother has draped the mantle of martyr about her. My father was a steady worker. During periods when depressions forced him out of work, we always had reserves to fall back on. But mother complained how hard it was to live, and how wonderfully she managed and did for our sake.

When we grew up and started to work (three children), we gave our salaries to mom. My sisters, after a few years, decided to pay only board, but I still gave all. When my parents decided to go into business, we all lent them money. My mother returned my sisters' loans, but never mine. She acted hurt when I asked the reason why. Also, as time went on and new equipment was needed, I loaned money to my parents and also treated them to big gifts such as a TV, refrigeration, carpets, coats, etc. When illness struck, I paid the doctors.

We lost my father last year. My mother who has plenty of money left from the business, said she wouldn't live alone and wanted to live with us. We lived with mom when we first married and after our child was born, but we didn't get along. She'd say how wonderful she was cooking for us, although I cleaned and took her shopping.

Because of our small quarters, we could only offer to share our apartment. My sister found a house that provides room for mom, that is almost an apartment in itself. Mom now lives there, but still complains. Now it's my brother-in-law.

She waits for us to take her everywhere. She has money and could take cabs, go on vacation, but she wont' go unless we take her. When we visit, she makes us feel bad. She feels especially bad toward me.

What can we do to shake her lethargy and make her see that she should join clubs, make friends, take vacations? The constant complaining bothers us. We dread the visits with her and come less frequently to see her.

Are we mean and inconsiderate or is our mother too demanding?

ANSWER: The problem for your mother is not that enought isn't being done for her, but that she isn't doing enough for others.

There are women who dedicate their whole lives and energies to the rearing of their children, very often to the neglect of their husbands. They feel that being a mother gives them their only good reason for existence. They take over the running of the home and the entire financial planning and spending for the family. As long as they are the complete boss of the home shop, no matter how hard they work, they feel very happy and effective.

When their youngsters grow up and leave the home, these women feel that they no longer have a vocation. Their real complaint is that they are no longer needed. Not being needed is equated with not being worthy or wanted. When trouble or illness arises in the family and they are called on for help, they once again feel in the stream of things and that they are making a contribution to life and its continuation.

But when others around them are getting along well and are not suffering illness or adversity, they begin to suffer. Clothed in the mantle of the martyr, they hope to get consolation and sympathy. In this, they act like little children who whine and cry until they get the parent's attention.

TO KEEP WOMEN LIKE THIS HAPPY AND wanted, the children, after they are grown, must permit them to help as much as they can in areas where they were once the boss, such as cooking, baby-sitting, sewing, etc. Of course, they may still behave like martyrs, and wail about how much their children impose on them. But it should be helpful to the children to know that the martyrish complaints are due to guilt on the mother's part for getting so much pleasure out of the very work she gripes about.

Your mother's complaint centers about the fact that she is no longer the big boss to whom everybody must pay the obeisance of respect as well as the tribute of money. Mother liked taking the money because it gave her a feeling that all her work was worth paying for. She may also be holding on to your money and what her husband left her because it gives her a weapon of control over all of you. She may want to give the impression that she is constantly appraising your behavior, and will pay you back accordingly, through her will.

Of course, your emphasis on how much you did for your mother helps to assuage your guilt feelings for not really wanting her in your home. You are angry with your mother for not having paid you back, which might have provided money for a larger apartment or for a house of your own, in which she could have continued to live with you. When she complains about her life with your sister and brother-in-law, you hope she appreciates how good she had it when she lived with you.

Perhaps your mother cannot stand the new setup, also, because her son-in-law insists on being the master in his home. She feels that part of her life and authority is being taken away from from her when she is put in her place by her children.

With it all, the change in your mother's way of living has been a comparatively recent one and she needs time to adjust to it. She feels threatened by all change because she fears the greatest change of all — death. She misses the things she knew and loved which she cannot take with her into this new life. Old people find security in old possessions and old ways of living. To them, this is like the security blanket or the favorite toy that gives comfort to a youngster.

You recognize, of course, that no radical change can be effected in your mother's attitude and behavior. She will continue to complain and you will, in the main, have to continue to take it.

YOUR MOTHER IS ADJUSTING TO TWO separations, one from her husband and the other from the daughter whom she lived with until now. Give her a chance to unburden herself of her hurts and insecurities through her complaints. Understanding the origin of these complaints should help you to feel less guilty and not so angry at the unfairness of her accusations.

If you could treat her not as an elderly member who has to be looked after, but as a companion with whom it is fun to do some things it would help. Encourage her to buy things for herself and to spend money on herself.

Don't push her too hard to work for causes. As of now, such pressure is like a dismissal from her lifetime job, which tells her to take her wares elsewhere.

Perhaps when she feels wanted for herself, as an individual, she will venture out, on her own, and make new contacts and friends. She may then be able to give of her energy and ability to people in need and feel wanted and important again.

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America's Guest: Abdul Gamel Nasser — **A Close-up**

It's Possible For A Rebel To Have Too Many Causes

By PAUL SANN
Executive Editor N. Y. Post

Please, you're not supposed to classify Egypt's Nasser with that guy Khrushchev and the other one-man governments cluttering up the splendid premises of the United Nations, this week.

"I am not a dictator," says the delegate from Cairo. "I am too sentimental for that."

If further proof is needed, go back to 1956. Within four years after he sent the bad King Farouk into a plush exile on the French Riviera, Nasser treated Egypt to its "first free and impartial elections." He let the people pick their own President and they gave him a dandy 99 per cent of the vote.

Of course there was nobody on the ballot but sentimental Gamal Abdel Nasser — bearing glowing promises of a "cooperative socialist and democratic society" to come.

As it happens, the Middle Eastern strong-arm man ascended to power on the wings of a deeply felt passion for reform.

Egypt lay rotting in the sun and mud when the tall and beefy Nasser, son of a village postmaster, took over on July 23, 1952. Farouk had a palace for every day of the week — all bulging with treasures — and the pashas drove $10,000 air-conditioned Cadillacs while 15,000,000 diseased and half-starved fellaheen toiled without hope.

* * *

Gamal Nasser had felt the sting of policeman's clubs when he was a boy of 16 lending his brawn to street demonstrations against the regime. Ducking bullets as a major in the disastrous siege of Palestine in 1948, he had cursed Farouk for sending an ill-trained, ill-manned army against the Israelis.

Now he was at the helm, a dream come true, and the bloodless coup that freed his countrymen from the rule of a heartless throne couldn't fail to be a glittering thing.

Sent out there by The Post when an Arab-Israeli war appeared imminent in the fall of 1955, I spent a long evening alone with Nasser and heard him speak with genuine earnestness about his revolution. He was confiscating the great estates and redistributing the land. He was building hospitals and schools and settlements with money that used to stick to the fun-loving Farouk's fat hands. He was even getting the farmers better seed and fertilizer.

But the revolution, then as now, looked better on paper. It would have to move slowly. As Nasser saw it, he needed the weapons of war more than schools and hospitals and seed and fertilizer. He needed arms to push Israel into the sea. That's what he said as we sat and talked on a creaking sofa in the bare "office" of the little house he still occupies with his wife and five children in the army compound in Heliopolis.

* * *

The interview took place in October, just a month after Nasser had concluded his cut-rate $80,000,000 arms deal with the Soviet bloc. I asked the Premier whether it made any sense to him for Egypt to go on trading fire along the Gaza Strip seven years after the Palestine war instead of using all its money, time and energy to further the revolution.

"I can't defend my country with hospitals and schools," Nasser said, turning on a somber smile.

Why was he fighting the Jewish state?

Nasser, a strapping 200-pound six-footer, graying around the temples at 37, replied that he wasn't fighting Israel alone but a worldwide "Zionist conspiracy." He said that Arab loathing for the Jews was so great ("You don't know how much hatred is directed against Israel") that any talk of peace would be idle.

He said it softly, but with much animation, in his slow, halting English. He blamed his collapsing relations with the U. S. on "the Jewish influence." Between times, cordial and warm, he had a servant bring lemonade to his parched Jewish guest.

When I asked Nasser where he got his information about the Jews, he said he had so many reports on the so-called Zionist plot against him that he didn't even keep them all. He said he had thrown the latest reports into his trash basket that very afternoon. Could I see them? The shirt-sleeved Premier padded over to his desk in his slippers but came back empty-handed: Sorry, the basket must have been emptied.

* * *

The man has come a long way since then. Now he's not just an Arab leader bent on a Holy War against Israel—

Nasser chased the British out of Suez and the Sudan. Nasser grabbed the Suez Canal and survived the British - French-Israeli invasion in 1956 when the UN ordered the rampaging armies off his soil. Nasser brought Syria into his home-made United Arab Republic Nasser's coup overturned the pro-Western government of Iraq. Nasser handed the Soviet a Middle Eastern beachhead and emerged as one of Moscow's most-honored guests.

"I vow I will not become the stooge or satellite or pawn or hireling of anybody", he said in 1956, but he went to Russia for Khrushchev's pledge of "selfless and fraternal help" in his fight for the "liberation" of Africa and Asia. And while he has ground out Egypt's home-grown Communist Party, he stands in the UN today side by side with the world Communist bloc.

In a word, Gamal Nasser's "rendezvous with destiny" (his phrase) appears to be thriving. He's not riffling through trash baskets for visiting newspapermen any more; he's a big man now.

Allan Jay: — BY BRIAN GLANVILLE

A Grown-up Champion

LONDON, (JCNFS.) "The important thing," said Alan Jay, "is to get married and bring up a family, isn't it?" The point seemed hard to argue, though his objectivity has not prevented this 29-year-old London solicitor from adding two Olympic silver medals for fencing to an already formidable collection of trophies.

His remarkable fencing talents aside, there are two intriguing aspects to Jay: his implicit will-power, and his absolute, if superficial, affinity to any other young London Jewish solicitor of about the same age. He is cogent, logical, and wholly unaffected. He does not seem to see anything very unusual in the fact that he had sufficient strength of character to give up international fencing for a year —and sufficient strength of character to resume it, and win, immediately, a world title.

Fair haired, grey eyed, plump, and spectacled, he admitted: "Having once become an international fencer and being up at Oxford and so on, it wasn't difficult to make the glamour of international sport subordinate my studies. At Oxford, I did the minimum of work. Of course, when Finals came round and I wanted to get married I packed it up for a year. I wouldn't say that I improved at all, when I came back. Fencing isn't a sport you can measure in pounds, shillings and pence. You've either got what it takes or you haven't get into world standard is something else.

"I've always known I had it in me. The first break-through came at Melbourne, in 1956. Previously, I had had all the wrong instruction. But when I came back, I put myself under a first-class man, Professor Paul — a marvellous old boy, he's now 80 — and he brought me up to scratch."

Being Jewish, he feels, gives him "something extra," though he seems sharply conscious of the problems and the social ambiguities involved. He is as ready to talk to one about the house he and his wife have just bought in Hampstead Garden Suburb as about fencing. His detachment inevitably prompts the question of how long he will be able to go on.

"I'm going into partnership with a friend of mine in November, so it shouldn't be too difficult. Though I could probably be a British international fencer for another ten years, it doesn't mean I'd be world class for that time. I've already been an international fencer for eight years; these were my third Olympics."

I have rather a suspicion they may be his last; simply because Jay seems too balanced and adult a man to be able to subject himself indefinitely to the rigours and single-mindedness of international sport. This, and not his professed addiction to "a comfortable life when I'm not fencing," is the most likely obstacle to a fine career.

Fencing is a game of tactics and skill. It's all very well to know the techniques and have skill and so on and so forth, but there's much more to it than that. Very often the essence is what to do and when to do it. I play bridge a bit—but compared to Louis Tarlow, it's a laugh. In the same way, if you fenced a bit, we'd all do the same movements, but there's all the difference in the world between a fencer and a top-class fencer." Luck, he willingly admitted, played a decisive part. "I was fourth in Melbourne in the 1956 Olympics. With a fraction of luck I'd have been second. Honestly, I was a bit lucky to win the world title last year. But there again, I was unlucky not to win the epee!

Jay is another of those encouraging people who did nothing of any consequence at school. "I never showed any particular promise at Cheltenham. I saw small boys messing around with swords, and I thought I'd like to try it. I took it up and my reports got bad, I gave it up and they got better, and I took it up again. I was in the Public Schools final one year and I came fifth in the epee, but it's a question of a break-through. You have what you call a club fencer. He goes out in the first round, shakes everybody's hand, and that sort of thing. There's a very big break-through to British international standard; to

Elizabeth Taylor — Mike — Eddie Fisher — **Their Full Story**

The Nine Lives Of Mike Todd

BY ART COHN

THE IMITATION GENERAL

(This is the seventh in a series of twelve articles based on the book "The Nine Lives of Michael Todd," by Art Cohn, published by Random House, New York.)

Mike had taken Ziegfeld's place, had pulled off three of the biggest musicals in Broadway history, and he was frustrated. He did not have a ticket for the biggest show.

He pulled strings. The Under Secretary of the Navy, Adlai Stevenson, was a friend of his. So was Lloyd Lewis, whose publisher, Colonel W. F. Knox, was Secretary of the Navy. On March 9, 1944, he received orders from the U. S. Navy to report to Fort Jay.

He passed his first physical examination and failed his second. After four days of observation on Governors Island he was sent home. The Navy would not take a man of thirty-four who had had colitis for ten years, even if he was a pal of the Under Secretary of the Navy.

He staged shows for the U. S. O. at training camps but for him, they were an inadequate substitute.

Playing the U. S. O. Officers' Circuit was not his idea of doing his bit. Enraged, he enlisted in the Army and, while awaiting orders to go overseas, with two outstanding hits running, he accomplished the unprecedented feat of producing three additional shows on Broadway in eight months.

* * * *

It was May 1, 1945. The Third Reich was crumbling. Total surrender was a matter of days, possibly hours.

The U. S. Army jeep burrowed deeper into the heart of Germany. No other American equipment or personnel was in sight. Suddenly, over a rise, the jeep was stopped by a roadblock. Two Nazi sentries came up with drawn bayonets.

The American officer seated next to the G. I. driver presented his credentials, an order with the official stamp, somewhat smeared, on the bottom.

It satisfied the Nazis, so much so they threw down their arms. Every Kraut in the country was looking for a deal.

"I'm not the give-up guy," the American officer said. "They'll be coming along soon, maybe a day or two. All we want are some supplies."

War Is Hell

They were given all the supplies they requested and went on, into the no-man's-land between American and German lines. The driver, named Bosco, wanted to stop now and then to accept one of the villages offered in surrender, at least to spend an evening with a beautiful fraulein, but the officer, Mike Todd, would not have it.

This was his third trip to Europe for the Army and this time he was determined to accomplish something. Now he was out here dying of boredom. His undisciplined mind could not function in a disciplined organization.

He had done so little. He did not consider entertaining the G. I.'s with condensed versions of "Star and Garter" and "Up in Central Park" serious contributions to the war effort. He could have put on better shows if they had let him have his way.

A Rousing Curtain

Nurnberg Stadium impressed him. "I got a great finish," he told U. S. Army officials after he cased the amphitheater, but they rejected it with horror.

He went to the commanding general.

"Sir," he said, "I got a great finish for the show tonight. During the big fireworks finale, let's shoot down the swastika from the center pole of the stadium." Avrom Goldbogen was talking.

The commanding general considered the request. "Go as far as you like," said George S. Patton, and handed him one of his silver revolvers to make certain it was done right.

He liked Patton and soon became, to his astonishment, one of his press agents. Mike was not used to getting second billing. Neither was Gen. Patton.

On second thought, momentarily blinded by Patton's silver pistol, he decided not to match rank with the original Old Blood and Guts.

General Grade

Mike's identification card bore the name Michael Todd. But heavily overstamped on the card were the words "General Grade," referring to the fact that the Army was according him the same privileges as a bona-fide star-shouldered general officer. He was self-conscious about flashing it and did so only in emergencies. The first time he showed it, a colonel saluted him and introduced him to fellow officers as "General Grade." Mike never found out whether he was kidding or not.

In time, Mike got the Army's picture. The pros made the decisions.

Amateurs, even amateur soldiers, had little standing or importance among the professional military. Mike had to face the fact that in this business he wasn't a pro and that he must take orders from the men who were. Always realistic, he faced up to an unpleasant fact and for the first and perhaps last time in his life became a team player.

Real soldiers, he found, whether West Pointers or reformed civilians, were capable of self-sacrifice, of bearing hardship stoically and of downright heroism. But there were others, not soldiers, who were there just for the ride, just for the publicity. They were phonies and he didn't like phonies.

Heroic Hokum

They made him sick. He thought of the famous crooner who came over with his press agent, got a million dollars' worth of publicity and would not even put on a show. He thought of the Hollywood "he-man" who had to be shipped home because he was afraid to leave headquarters and go out where the men were. He thought of the Hollywood tough guy who proved how tough he was by getting drunk every night and shooting the locks off officers' doors. That was why he liked Marlene Dietrich. She might be 99 per cent hokum, he admitted, but the 1 per cent left was so much greater than every one else he had seen in show business out here, it was no contest.

He had not thought he could be disillusioned, but he was. In some things he was still naive. He had taken his job seriously.

The Soldier Returns

Abe Lastfogel, head of the U.S.O., stopped him at Lindy's on his first night back in New York. "You've gone too far, Mike," Lastfogel said gravely. "I hear you've been impersonating a general. You can get in a lot of trouble for that. This is war, fella!"

Mike did not bother to reply. Nobody would believe he was a bona-fide general. He had asked for the rank only because he had wanted to do something; he had found out on his first two trips that he could not get anything done as long as he was a mere one-star general. He would have gone as an office boy if it would have done any good. Unfortunately, a man's authority was weighed by the stars on his shoulders.

At least he was one of the most unusual generals in the history of the United States Army. He had not turned in an expense voucher or used a Post Exchange card or cashed a pay check. He kept returning the checks.

It was over and Mike had no complaints. He had done his best.

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(In the eighth article of this series, appearing next week, Mike Todd tangles with a rival genius, Orson Welles, with "Around the World in Eighty Days" as the bone of contention.)

New officers of the Welland Hebrew Congregation are shown folllowing the installation of officers for the 1960-61 terms. Left to right are: FRONT row — Harry Barrs, Secretary; Norman Kraus, First Vice-President; Bernard Ennis, President; L. Abramowicz, Treasurer; Dr. J. Ennis, Chairman of the Board of Education for the Hebrew School. BACK Row — Sam Mitchell, Trustee; Allan David, Past President; M. Fishman, installing officers; Dr. D. Ritz, Trustee; H. M. Enushevsky, Trustee.

Our Reports From The Province

Bernard Ennis Heads Welland Congregation

Welland, Ont., (CJN) Bernard Ennis, well known Welland, Ontario Jewish communal leader .was installed as President of Welland Hebrew Congregation at the community's annual dinner - meeting recently in the Synagogue.

Master of ceremonies for the evening was Allan David, outgoing president, who was honored with a presentation in recognition of outstanding service to the Welland community.

Other officers installed in the induction ceremonies performed by M. Fishman were: N. Kraus vice-president; H. Barrs, secretary; L. Abramowicz, treasurer; Dr. Julius Ennis, chairman of Hebrew School Board of Education, and programming chairman; Allan David, H. M. Enushevsky, S. Mitchell, Dr. D. Ritz, board of directors.

Harry Carrel, a past president of the congregation and member of the Regional Council of Canadian Jewish Congress, was appointed chairman of the community's U.J.A. campaign.

Responding to the presentation made to him, Mr. David thanked his associates on the board of directors, of the congregation during the previous term, and congratulated Mr. Ennis on election to the presidency. Mr. David paid a special tribute also to Mr. and Mrs. H. M. Enushevsky for their long service as leaders of the community and for instilling the traditions of devotion and dedication to the community in their children, as exemplified in the election of Mr. Ennis and Dr. Ennis to the community leadership.

Guest speaker for the evening was Mrs. Minna Levitas of Toronto, director of community services of the Canadian Jewish Congress Central Region, who spoke on the role and functions of the Congress in assisting communities to extend and deepen Jewish living and activity.

Among others present were Dr. H. O. Singer, member of both the Regional Executive and National Council of Canadian Jewish Congress, and Mrs. Singer, who extended greetings on behalf of the Welland section of Council of Jewish Women, in the unavoidable absence of Mrs. Anne David, their chairman.

Bernard Ennis, the community's newly-elected president is a member of the Regional Council of Canadian Jewish Congress, the Board of Trustees of the Welland County Hospital; vice-president of Welland branch of Community Concerts Association, a member of the Welland Optimists Club and of the Jacob Goldblatt Lodge of B'nai B'rith, and also an active member of Zionist Organization of Canada. In business he is in assocation with his father in operating the Welland Iron and Metal Company.

Mr. Ennis, in accepting the Presidency, said he was confident that the coming year would be one of renewed activity for the Community who would all be expected to participate in the interesting community program now being planned. Mr. Ennis paid particular tribute to the excellent Hebrew School and teacher, Mr. Louis Grossinger. It was noteworthy that almost one hundred per cent of the eligible children in the community were attending the school. The newly instituted post Bar-Mitzvah class was proving a great success under the direction of Dr. J. Ennis. The president appealed to every member of the community to be an active participant in community life and endeavour for the sake of the individual, the child, and the group as a whole.

A Holiday Message

By The Lubavitch Rabbi

WHAT IS TESHUVAH?

By Menachem M. Schneerson

The Days of Selichoth at the conclusion of the outgoing year, and the Ten Days of Repentance at the beginning of the incoming year, emphasize the centrality of **Teshuvah** (Repentance) in Jewish life. It is in the spirit of Teshuvah that the old year is ushered out and the new year ushered in.

Teshuvah, as is well known, comprises two integral parts; Sincere contrition in regard to the negative aspects of the past, and resolute determination in regard to the future.

The aim of Teshuvah, however, is, as the term indicates, a return to the former untarnished state. It enables the repenter to rehabilitate himself and be restored into G-d's favor, so that he "again becomes acceptable to G-d; ingratiated and beloved to Him as before the sin" (**Tanya, Iggeret Ha-Teshuvah**, chapter 2.)

This means, first of all, that the repentance must be carried out so thoroughly and sincerely as to make it possible for the repenter to shape the **future** without blemish, not only in **deed**, but also in **word** and **thought**.

Secondly — and herein lies the wonder of **Teshuvah** —that Teshuvah erases also all blemishes of the **Past**. In other words, Teshuvah has the power of retroactivity. For although the past is no longer under a man's prerogative, nevertheless, G-d — Who is beyond any category of time and therefore transcends the categories of time and limitation — has endowed Teshuvah with a special and wonderful quality, by means of which man can regain mastery over his past. Moreover, by means of this special power of Teshuvah, man is able not only to render the past neutral and ineffective, but he can even reverse it and turn it into something positive as our Sages of blessed memory expressed it: "Willful wrongs become, in his case, as though they were merits" (**Yoma** 86b).

* * *

This power of Teshuvah, whereby man is enabled to regain control over the past, is possible because, on the one hand, it is derived from a source which transcends the category of time, as mentioned above;

And, on the other hand, it is drawn upon fully and implemented in a way that it permeates the whole being of the repenter, reaching to the very core of his Divine soul, which likewise transcends time and change, and **always** "remains loyal to G-dliness," because it is "verily a part of G-dliness above."

— It is on the basis of this everlasting relationship between the Jew and his Maker that the Old Rebbe, author of the **Tanya** and **Shulchan** Aruch, declared: "A Jew is neither willing nor capable of being sundered from G-d."

— Likewise is G-d's love, as it is written: "I love you, says G-d" (Malachi 1:2) — and nothing can change it (**Vayyikra R.** beg. of ch. 7.)

And just as Teshuvah embraces and permeates every aspect of the repenter's being from the innermost core of his soul down to his every-day conduct and experience, so — measure for measure — does the blessing which it brings embrace him both spiritually— to the sublime heights of being "united with the Shechinah, beloved and precious, close and endeared" **Rambam, Hil. Teshuvah 7: 6-7)**, and materially — to be inscribed for a happy and sweet year, blessed with "children, health and sustenance," down to all his needs in his daily life.

Community Calendar

Wednesday, October 5th, 1960

New Mount Sinai Hospital Women's Aux.

12.15 p.m. — Zionist Organization Luncheon Club; Zionist Building.

12.15 p.m. — YMHA. Arts Council Meeting; Y.M.H.A

12.00 Noon — Jewish Home for the Aged; J.H.F.A.

Afternoon — Hadassah Organization Planning Meeting - Opening Workshop.

Sundown — S U C C O T H

Thursday, October 6th, 1960 — SUCCOTH 1st DAY

Friday, October 7th, 1960 — SUCCOTH 2nd DAY

8.30 p.m. — Holy Blossom Temple, First Friday Night A.E.C.

Sunday, October 9th, 1960

10.00 a.m. — Holy Blossom Temple Institute of Congregational Leaders, Temple Sinai, 210 Wilson Ave.

Tuesday, October 11th, 1960

12.15 p.m. — United Jewish Welfare Fund Executive Meeting; Board Rooms A & B 150 Beverley St.

1.00 p.m. — Shaarei Shomayim Sisterhood Luncheon, Shaarei Shomayim.

1.00 p.m. — State of Israel Bonds, Sponsors' Luncheon or Tea - Colonel Dina Werth.

8.00 p.m. — United Jewish Appeal, Study Mission.

8.30 p.m. — Clanton Park Sisterhood General Meeting, Clanton Park Synagogue.

8.30 p.m. — Associated Hebrew Schools Board of Directors.

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Dateline: Washington

By Milton Friedman

Agitators In The U.S. Election Melee

Washington, (JTA) — The National election religious controversy is being exploited by such agitators as George Rockwell, Gerald L. K. Smith, and Conde McGinley.

The intrusion of extremist elements came at a time when responsible Americans of all faiths were rallying to combat a growing Protestant-Catholic rift. The extremists turned their fire against Jews and Negroes rather than at the two major faiths.

Typical propaganda came from Rockwell's neo-Nazi group. The Nazis opposed Senator John F. Kennedy's election on grounds that election of any "minority" member might lead ultimately to "a Jew President."

But the Nazis also attacked Vice President Richard M. Nixon. He was scored for "membership in the NAACP," employing a Jew, and using words like "brotherhood" and "equality."

Gerald L. K. Smith impugned the sincerity of Sen. Kennedy's religious conviction rather than attacking Catholicism. He sought to portray the Senator as a leftist radical. Smith said "I can imagine nothing within the range of possibility which could be worse for America than for Kennedy, the nominee of the Democratic party, to be elected as President of the United States."

Smith simultaneously denounced Mr. Nixon for disgusting expediencies" that have "nauseated the Smith group.

Conde McGinley's hate sheet, "Common Sense," attacked Sen. Kennedy because "Zionists back Kennedy." The Senator was condemned for addressing Jewish groups and supporting a liberal immigration policy.

A "White Citizens' Council" handout attacked both candidates. Messrs. Nixon and Kennedy were termed "the twin stooges of the Congolese and Jewish manipulators, as indistinguishable as Tweedle- Dum and Tweedle-Dee." A call was made for "a really white American President who would combat Palestinian pressure and the Communist goons of Leopoldville."

The religious issue generated by the election was generally on a much higher level. Eminent Jewish leaders joined leading Protestants and Catholics in efforts to curtail bias aimed at the religion of one of the candidates. Discussion of the Church-State, it seemed, descended all too often to an emotional level.

Humorous Letter To CJN

"Not In The Market"

It Happened To A Lady Who Placed An Ad

By ESTHER ZELDIN

The following letter to the editor of our Women's Page is published without any change of the writer's style.—

One morning I phoned The Canadian Jewish News and inserted the following advertisement:

Cultural Club —**WOMAN** wishes to join or form cultural group with mutual interests in art, drama, music and current events."

When the paper appeared I expected a deluge of calls. I had plans of inviting everyone to my home for the first meeting and was almost at the point of getting my good china and silver ready.

I received my first call at 11.15 at night. While rushing to the phone my son's diaper went down the toilet. Nothing serious — the plumber came the next day—$5.00. My husband said nothing, just frowned. This $5.00 call was from an excited male who was most enthusiastic, but when I mentioned my marital status, I detected disappointment. The next afternoon another call from a man whose first words were "I'm a bachelor." That evening two more men phoned announcing their eligibility — (not for culture.)

By that time I was getting annoyed. Where were all the phone calls I was expecting from the fairer sex? How could I be president — I had elected myself — of a group that consisted of nine eligible men and one woman—me? Would my husband approve ? The idea became enticing. People would ask who the glamorous redhead was. I would be a second Zza Zza, Zza Zza Zeldin, that sounds even better than Gabor.

By now my husband who is a very quiet and gentle man was changing. His pale complexion turned quite livid — his calm deep grey eyes seemed more prominent and flashing. Was my cooking not agreeing with him? After a heart to heart talk, I realized it wasn't indigestion but indignation.

My plans for a stimulating group of friends with cultural interest were forgotten. Anyway men couldn't possibly appreciate my fine china or notice what an excellent housekeeper I was. I'm just not Zza Zza type after all.

I shall now give up culture and go back to the little world that the majority of suburban Jewish women seem to prefer.

My music will be the music of latkes sizzling on the stove. Stimulating books will produce jello moulds and tossed salads that will rival any exciting art exhibit. The latest at the Crest will be whether my children used the crest this morning (toothpaste not theatre.) The changing world will be my sons' diapers, and the cold war the eternal vigilance for the running nose. The hot war will be my major Khrushchev —2 year size — who uses his playmates as sparring partners.

Good-bye, Good-bye, to culture.

—Esther Zeldin

Israel Orders Full Aid to Zionists

Jerusalem, (JTA) — The Israeli Foreign Ministry circularized Israeli envoys abroad last week to provide full assistance to Zionist federations and representatives of the Jewish Agency in countries where the envoys are stationed.

The action followed the decision of the Israel Cabinet to implement provisions of the 1954 charter of cooperation between the Israel Government and the Jewish Agency.

While the Cabinet decision enables the implementation of the charter it is known that Prime Minister David Ben Gurion maintains certain reservations regarding the form that the Zionist Organization should assume following the establishment of the State. The Premier's views, the Cabinet spokesman said, will be brought before the next Zionist Congress meeting here in December.

U.S. STATESMAN TRAVELS ON ISRAELI PLANE

Former Governor of New York, W. Averell Harriman, arrives at New York International Airport aboard an El Al Israel Airlines Jet-powered Britannia, after a fact-finding trip to West Africa on behalf of Democratic Presidential candidate.

Rothschild

(Continued from page one)

visit and also to be reunited with the many friends I have made."

Mr. Rothschild served five years with the RCAF and the RAF as a pilot on operations in the Middle East Theatre of war. Stationed at Alexandria and then in England, he became familiar with the conditions in the Middle East while stationed in Egypt for one and half years. Because of their common experience as pilots in the RAF, Mr. Rothschild became friends with Brigadier General Ozer Weizmann, Commander in Chief of the Israel Air Force, at the time of his first visit to Israel.

Mr. Rothschild is managing director of the Windsor Arms Hotel, Vice-President of the Oakdale Golf and Country Club, general manager of St. Andrews Golf Club and Meadowvale Golf Range and a member of the Board of Directors of the United Jewish Welfare Fund of Toronto and a member of the Holy Blossom Temple.

Edward G. Robinson

(Continued from page one)

A special highlight of the dinner will be public acknowledgement to be made by Ambassador Herzog of the precedent - smashing Israel Bond Sales recorded during the High Holy Day observances in Toronto Synagogues.

(Reservations can be obtained through the sponsors committee and table hosts.)

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Dateline: Hollywood

By Herbert G. Luft

Pleasant Interviews

HOLLYWOOD, (JTA.) Aliza Gur, Miss Israel of 1960, was introduced to me at a recent Labor Zionist affair in Los Angeles where she praised another young Sabra, actress Elana Eden, who was receiving an award for her performance in "The Story of Ruth."

Aliza is an Oriental beauty whose face seems to have a rare Biblical quality. When Otto Preminger saw her during the production of "Exodus", he exclaimed that she represented to him the native-born Israeli he had been thinking about all the time. Actually, Miss Gur was set for a featured part in the Leon Uris opus. However, when it turned out that she had to leave for location on Cyprus, she realized the assignment would conflict with an Israeli movie in which she was playing the lead. Since she decided to stay in her home country. Preminger switched her to a smaller character part in Acre prison. If you'll see "Exodus," you can detect her on the screen as the courageous wife of a Jewish freedom fighter, bringing her imprisoned husband a cake into which she stuck a smuggled gun. While kissing him good-bye, she transmits rifle bullets from her mouth into his lips.

We talked with the 19-year-old Aliza at length during a visit to the State of Israel Bonds office in Los Angeles.

The young Sabra, who scored notably as a finalist in the Miss Universe contest held in Miami, told us that the foremost race for the Miss Universe crown took place this year in Florida, the second one —Miss World contest — in London, and only the third one in Long Beach, California.

The Israeli beauty queen was born in Ramat Gan. Her father, Yitzhak Gross, a life-long Zionist, had come from Berlin long before Hitler rose to power; her mother, Malka Netza, hails from an ancient Yemenite family. Aliza was raised and educated in Haifa where she went to grammar and high school, later studying costume designing. Her proficiency earned her a scholarship in languages and psychology at the Hebrew University. She still plans to study for her doctorate degree in order to translate some day English and German classics into Hebrew.

While studying drama in Tel Aviv she met Peter Fry who had come to Israel seven years ago to become a director at Habima. He inspired her interest in the theater and the cinema. On the stage of the Kameri theater she later appeared in Hebrew productions, as Ophelia in "Hamlet" and as Medea. Aliza made many low-budget films for home-grown audiences, such as "Lets take the Gun" at the Herzlia studios.

Chosen Miss Israel in a contest sponsored both by the magazine La' Isha (For the Woman) and the government, she was brought to this country. On a three-day stop-over in Paris, she met most of the other European beauty queens. While Miss Jordan didn't mind going out with the Sabra to see the sights of the French metropolis, Miss Lebanon even refused to accept her handshake. Later on, Aliza tells me, the Lebanese girl took sick in New York, and she brought her food into the room somehow teaching her sisterly love. The Arab beauty contender thus was forced to admit that in spite of her country's propaganda the Jewish people are good—even to their avowed enemies.

After a number of screen and television appearances, among them one on the Ed Sullivan show, Aliza Gur is under the magical spell of the theater, but too intelligent to be taken in by mere publicity stories. She wants to become a good actress. **At Fox, she was asked to** play an American Indian in an Elvis Presley movie, a role she felt she had to decline.

She wants Arthur Miller to know that she is dying to meet him, not to worship him in her girlish dreams but because she admires his writings greatly. Aliza also says that Yves Montand currently is the biggest success on the screen in Israel. Having a visa for just one year, she plans to return to the Hebrew University to complete her study and enter the Israeli Army as an officer. At the West Coast for several weeks, our charming young visitor has been addressing many women's organizations on behalf of the State of Israel Bonds campaign.

* * *

Jill St. John (the lovely Mrs. Lance Reventlow) is another Jewish actress who is currently volunteering her efforts for Israel Bonds. This week-end we attended a Gala Soiree at the swanky hill-top home of the former Miss Oppenheim —now daughter-in-law of the Wool worth heiress, one of the richest women in the world. It was the first major event of the Junior Auxiliary of the Women's Division in Beverly Hills that carried the message of Israel to the younger movie celebrities and socialites. Though a mere $40,000 was sold in bonds at the affair, it became an opening wedge for vital activities in behalf of Israel and World Jewry. Mrs. Maurice J. Hyman was the chairman, with Mrs. Gene Barry (the television star's wife) as co-chairman, and Miss Gogi Grant, the singer and, in real life, wife of attorney Bib Rifkind acting not only in an honorary capacity but also giving renditions in English and Hebrew to the entertainment of the 100 couples of which your JTA correspondent plus wife were the only press representatives.

* * *

Ziva Rodann, the Israeli actress most recently featured in "The Story of Ruth," has been named "Miss ORT-Fashion of 1960 by the Women's American ORT (Organization for Rehabilitation Through Training.) Miss Rodann received word in Rome where she is starring in "The Argonauts" for Alexandra Films of the award conferred by the National ORT headquarters in New York for her "beauty, grace and inspiration in the field of fashion displayed in her personal and professional life." Virgilio de Blasi, producer of the film, will present a plaque on behalf of ORT to Miss Rodann at the Excelsior Hotel in Rome.

While on a special visit to Israel to appear in the film "Israel", written and produced by Leon Uris, author of "Exodus", EDWARD G. ROBINSON visits Safed, the famous artists colony high in the hills of Galilee. Safed is also a centre of Jewish religious and mystical life. Here Mr. Robinson watches an Israeli artist at work on a hill overlooking the city.

ISRAEL CHALLENGES NASSER TO PEACE

(Continued from page one)

MRS. MEIR TO NASSER: "LET US TALK PEACE"

NEW YORK, (JCNS) — Asked by correspondents here about her reactions to Nasser's speech at the U. N. Assembly, Mrs. Golda Meir, the Israeli Foreign Minister and head of the Israeli Delegation at the U. N., said that Nasser had spoken of some principles which he claimed he believed. The Israeli Government and the people of Israel are "ready to accept them". These principles are: the safeguarding of the U.N. Charter; the general principles of the desire of peace in the world, and Nasser's suggestion that the world problems, which could endanger the peace in the world, should be resolved by negotiations.

"For instance", said Mrs. Meir, "Nasser has asked Eisenhower and Khruschev to meet and negotiate disarmament and other pending problems between the two blocs. In the name of Israel, I say we are prepared to accept these principles, but we would like Nasser to put them into practice.

"The Charter in its first article, — its most important phrases — refers to peace in the world, to the solution of problems by peaceful negotiations, and that no boycott of any sort by any one country against another should prevail. We say to Nasser, if there is a desire for peace in the world, there should also be a desire for peace in every part of the world.

It is no secret that our region is full of difficulties because Nasser claims to be in a state of belligerancy against Israel. That is why we say to Nasser, he should sit down with us and start immediate negotiations in order to arrive at a peaceful solution of the problems which exist between our two countries. We are also ready to sit with any other Arab leader and with all Arab heads of States to negotiate peace immediately. This would be a concrete contribution to world peace."

No Influence

Replying to another question as to what influence Nasser's presence in the U.S. could have in changing the U.S. policy or the position of the U.N. regarding Israel, Mrs. Meir said she did not think there could be any change, since all the peoples were represented at the U.N. and their representatives are more interested in deeds than in words.

"We listened to many speeches and good words concerning the desire for peace, but each one of us asked himself what the speaker was ready to do to achieve his plea? I think that until Nasser is ready to act in accordance with his declarations, he cannot have any real influence."

Meeting Nasser

Asked about the chances to meet Nasser while both were at the U.N., Mrs. Meir said: "As I have told you, if Nasser is willing to speak with us, we would be prepared to speak to him about peace in the Middle East. If he does not want to see me personally since he is President and I am only a Foreign Minister, — if he wants to see our Prime Minister, Mr. Ben-Gurion has repeatedly said in our Parliament, and on many other occasions, that in any place, and at any time, he was ready to see Nasser, or the leader of any other Arab State, to discuss peace. If Nasser wants now to see me, I am ready to meet him at any moment."

"NASSER IS FAR FROM NEUTRALIST"

In a statement issued here a few moments before Nasser's speech to the U. N. Assembly, the Society For Prevention of World War III called attention on his continued incitements to hatred and unrest through Press and Radio in the Middle East and Africa, and said these were real threats to peace in the area.

The Society is headed by the noted poet Mark Van Doren, with the novelist Rex Stout as Vice-President, and well known Americans of all walks of life on the Board and in the Advisory Council.

Nasser is far from neutralist, said the statement. He is the worst anti-West agitator in the region and his agitations coincide with the intensification of the cold war initiated by Khrushchev. The statement then gave sample of quotations from Nasser's many inflamatory speeches.

Hebrew Broadcasts From Lebanon

London, (W.J.A.) — The Lebanese radio is to include a Hebrew transmission when its enlarged radio station comes into operation "early next spring," the Middle East News Agency reports.

Eichmann Trial Will Name Leading Nazis In Cairo Regime

(Continued from page one)

The hand of Von Leers is seen behind the sensational escape from Germany of Dr. Hans Eisele, who is now wanted by Bonn on charges of committing atrocities against the inmates of Buchenwald concentration camp. The Nazi underground arranged Eisele's escape. In Cairo he turned up at a luxurious flat in No. 21 83rd Street., Maadi quarter, put at his disposal by Von Leers, who later helped him bring to Egypt his wife and two sons. West Germany repeated her requests for Eisele's extradition but in vain.

Another fugitive, Ludwig Zind, recently in the news because of his arrest through the action of Israeli sailors in Naples, is also said to have been helped by Von Leers.

Two Nazis directly linked with Eichmann are believed to be in the Syrian province of the U.A.R. One is Alvis Brunner, alias Dr. Georg Fischer. At one time Brunner was the Vienna representative of the R.S.H.A. (Nazi security service.)

The other Nazi is Franz Rademacher, a Nazi official of the German Foreign Ministry, whose name appears in several documents related to anti-Jewish persecutions. A West German court convicted Rademacher of war crimes in 1952, but when he was released on bail pending an appeal Rademacher vanished. He later appeared in Damascus.

Also on the long list of Nazis in the U. A. R. are the following: S. S. General Oscar Dierlewanger, accused of war crimes in the Ukraine; Colonel Dr. Joachim Daumling, former head of the Gestapo in Dusseldorf; who has been recruited to organise the secret services of the U.A.R.; S. S. Colonel Moser, who now goes by the Arab name of Nalisman, and who has been engaged to organise Arab youth; S. S. Colonel Fritz Roessler, whose Nazi record caught up with him when he was elected to the West German Bundestag under the false name of Franz Richter. He was then unmasked and finally reached Cairo, where he adopted Islam and has been assisting Von Leers.

Another is Dr. Heinrich Wilerman, a physician who held the rank of colonel in the S. S. He is now a convert to Islam, known under the name of Colonel Naam Fahoum, and at one time commanded an Egyptian concentration camp.

Another convert to Islam is Leopold Gleim, former Gestapo chief in Warsaw, who was condemned to death in his absence for war crimes. In Cairo he served as adviser on security matters in collaboration with S. S. Colonel Bernard Bender, who reportedly introduced into Egypt Nazi methods of "brainwashing" political prisoners.

Nazi fugitives who were at one time in the U.A.R., or are still there, include according to reliable sources: Colonel Willy Beissner, formerly of the S. S. secret service (S.D.); Colonel de Bouche, a former S. S. officer; Colonel D. Martens, a parachutist expert; General Strachwitz, Oberst Hardt, Oberst Franz Rostel, Oberst Rainer Kriebel, and Oberst Heinz Peter Heigl.

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1 6-oz pkg. CHIPITS

Method:

Combine graham crackers, condensed milk and CHIPITS. Mix well together and pour into greased 8-inch square pan. Bake in moderate oven (350 degrees F.) 30 minutes. Cut in squares while still warm and remove from pan. Makes 16 squares.

P.S. Why not make double the recipe . . . and use Butterscotch CHIPITS in half the batter? Insist on the genuine CHIPITS, though . . . there's no 'just-as-good' substitute.

The Woman And The Home

The Lyons Den

By Leonard Lyons

● **THE POLITICIANS:** A man who was being mentioned for high political office had a meeting with David Dubinsky, the ILGWU and Liberal Party leader. The politician outlined the unpopular projects and tax-increase programs on which he'd campaign, if nominated — then said: "I'd have to campaign that way, in all honesty" . . . Dubinsky replied: "President Roosevelt once said 'First you get elected, and **then** you get honest."

● **Billy Reed of the Little Club tells of the rabbi and minister playing golf. The minister made a religious sign before he'd putt, and then sank 20- and 30-feet putts. The rabbi watched this sensational putting, then asked: "If I made the same religious sign, would I too sink my putts?" "No", said the minister . . . "Why not?" asked the rabbi . . . "Because," said the minister, "you're an awful putter."**

THE WEDDING: There was a party at Leon's last Friday night in celebration of the engagement of Linda LeRoy to Martin Janklow, the New York lawyer. The girl's parents, Mervyn LeRoy and Mrs. Doris Warner Vidor, now are carefully arranging the Hollywood wedding plans—the ceremony, then the reception at the Beverley Hills Hotel, the catering, the musicians, the flowers, etc. "If you make us a gift of 50 per cent of the estimated cost," the engaged couple suggested to the parents "we will promise to elope to Las Vegas."

● **MEMOS:** A replica of "Sodom and Gomorrah", will cost $600,000 to build, in Israel. The film will be produced by Joe Levine and star Stewart Granger . . . Johnny Mercer and Henry Mancini will write the songs for Audrey Hepburn's new film, "Breakfast At Tiffany's" . . . Spencer Tracy used no make-up for his Clarence Darrow role in "Inherit the Wind." He merely ruffled his hair.

● **PAUL FISHER,** of the Dem. Finance Comm. in Cal., will come out for Nixon. He was for Stevenson at the Dem. convention . . . Restaurant Associates, who own the 4 Seasons - Forum - Leone's chain, will open five restaurants at LaGuardia Field. They'll be managed by Ronnie Spetalnick, now of the Brasserie. . .

● **GEORGE C. SCOTT,** co-star of "The Wall," will have learned to play the concertina by the time the show reaches Broadway. On tour someone plays it offstage for him . . . Ralph Schoenstein's first book, "The Block" — which should interest all big-city residents is being launched this week with a party on a different kind of block, Park Av . . A N. Y. college student removed from his new car all marks denoting its make, explaining: "Now it's my car."

● **THE FREUDIAN SLIP: Anna Freud, daughter of Dr. Sigmund Freud, arrived in New York from London recently to address some psychoanalysts at the Biltmore Hotel. After Miss Freud had finished her first discourse, the chairman announced to her psychoanalyst-listeners: "Will the audience remain seated until Miss Freud has passed out."**

● **THE REASON:** In Mexico City the other day U. S. Ambassador Hill invited Carmen Figueroa's mother to a cocktail party. "I never go to cocktail parties, for three reasons," the lady replied: "I don't drink and I don't smoke and I don't talk nonsense.

● **JACKIE GLEASON** described his visit to London, where he took a walk through the city: "I decided to go in disguise — so I took off my camel's hair overcoat" . . . Joe Mankiewicz is enroute to Alexandria to prepare "Justine", the movie he'll write and direct in Egypt. . . On request from the Securities and Exchange Commission, federal prosecutors will start indicting lawyers and accountants, too, in cases where their clients are deemed guilty of illegal practices.

● **RITA GAM,** who plays Salome in "King of Kings" — Sam Bronston's production film in Madrid — had a harrowing experience each day before her big scene: her hair-dresser kept busying himself working first on the hair-do for John the Baptist's head on a tray.

● **SHELLEY WINTERS,** who won two Academy Award nominations and one Oscar for her work in George Stevens' films, will be one of the stars in his "Greatest Story Ever Told" . . Marcel Marceau's routines at parties here indicate that the great pantomimist could be a top star in speaking roles too .. After Orson Welles finished his role in "The Tartars" in Zagreb, he visited Sarajevo for research on a movie about this city where World War I began.

CANADA'S LADY AMBASSADOR TO ISRAEL HONORED

OTTAWA, — Cabinet Ministers, members of the Canadian Parliament, senior Government officials, heads of diplomatic missions and leaders of the Canadian Jewish community attended a reception here given by Israel Ambassador to Israel, who is now visiting here.

— Keep Smiling —

NOT MUCH

The poet, William Wordsworth, once remarked to Charles Lamb, "I believe that I could write like Shakespeare if I had a mind to try it."

To which Lamb replied, "Yes, all that's lacking is the mind."

* * * *

KEEN

A young woman sitting next to Bernard Shaw at dinner remarked:

"What a wonderful thing is youth!"

"Yes — and what a crime to waste it on children," G.B.S. replied.

* * * *

WILL DO

A distraught money lender sought out Baron Rothschild to ask his advice. It seems that this fellow had loaned ten thousand francs to someone who had left the country and the money lender had neglected to obtain an acknowledgment of the debt.

"Do you know his present whereabouts?" asked the Baron.

"Yes," replied the money lender, "he is in Alexandria."

"Well, write him there and ask him to send the fifty thousand francs that he owes you. He will write back to tell you that he owes only ten thousand francs and there you'll have your acknowledgment."

HOW TRUE

If you want the time to pass quickly, just give your note for 90 days.

My Season

BY RUTHIE

For everyone in general there are four seasons: winter, spring, summer, fall (autumn). For me in particular there is a fifth season which I've dubbed, my season.

My season officially starts this time of year. The fact that it coincides with autumn is purely incidental. It is remarkable to note that this special season begins with the advent of school. When school-days are nigh, any one or more of my children become ill. It never fails. When this happens, — my season is officially here. Do you grasp the logic? Hubby doesn't.

Several years ago, Janie introduced the fad. And, until her tonsils and adenoids were removed, she spent more time in bed than out. Did I enjoy school that year! I was there practically every afternoon getting the assignments for the following day. That was nothing, though, compared with the times I spent helping her. When she graduated from elementary school, I felt I deserved the coveted diploma.

Never shall I forget the two or so seasons later! Janie went happily off to school on that first day back. During the afternoon, her joy turned to sullenness. She returned home tearful and "blah." NU, it didn't require a genius to see that she was breaking out with chicken pox. With three others running rampant, I felt. "'SIZ MIR GOOT! I'm elected!"

Sure enough, the following day Freddie came down with — mumps. Some fun! Did you ever try handling two kids at a time, especially brats who do not respect a thermometer but insist on playing hide-and-go-seek, despite a soaring temperature? The American Revolution was mild compared to the war I staged. I literally bound them to their beds, — especially Janie, to keep her from scratching. Nor did Freddie's swollen jaw keep him from his usual bellowing. I went about my tasks mumbling, "And that, too, will pass!"

The following season, Anne began her school year by having stomach virus. From then on, it was clear sailing. Each youngster took a turn with something at four-week intervals.

This fall I thought, "Maybe this year will be different?" Not on your life! The kids, bless them, are running true to form.

They started school on time. For the first week-and-a-half everything seemed normal. ROSH HASHANA arrived. We had a wonderful YOM TOV. But,—you guessed it. It was too good to last.

Monday, Heather remained home from school with an upset stomach. The doctor gave it a fancy name. Judging by the price of the medicine, it was a "dilly."

Tuesday, Anne brought me the "glad" tidings — she had a sore throat.

So now there are two in bed again. From the noise in their room, it would take more than a slight indisposition to knock them out. I think the darlings schemed it all. They wanted to help usher in my season.

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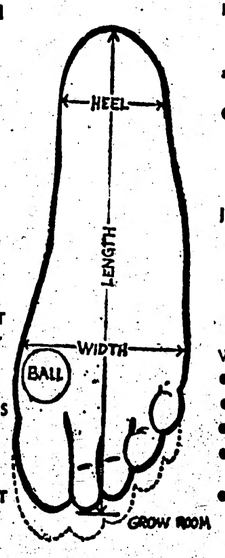

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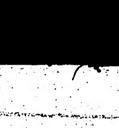

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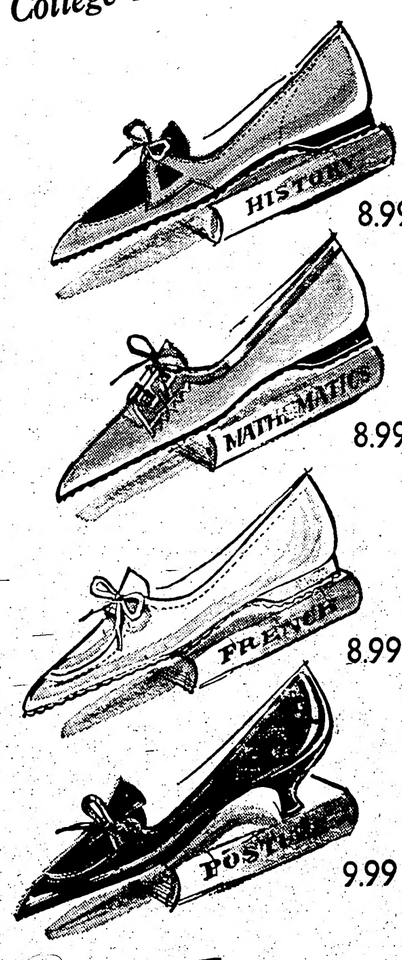

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Social And Personal

Toronto Women Active On Behalf Of Israeli Bonds

Left to right: Mrs. M. Zweig, Sponsor Chairman, Women's Division of Toronto Israel Bonds, Mrs. M. Harrison, Sponsor Chairman for Pioneer Women, Mrs. Robert Zweig, Bond Chairman, Pioneer Women of Toronto.

Jewish Women's Organizations Hold Meetings

The participation of Toronto women in the 1960 Israel Bond Campaign which encompasses almost every organization in the community, were highlighted this week by a series of planning meetings to enlist the support of all members.

Mrs. Samuel Spencer, B'Nai B'rith Bond Chairman for Women's Chapters, was hostess at a meeting of B'nai B'rith Bond Chairmen and Presidents at her home on October 3rd.

Mrs. Robert Zweig, Chairman of Bonds for Pioneer Women, chaired the October 4th meeting of Pioneer Bond Chairmen and Presidents held at her home, at which plans were formulated to increase efforts of Pioneer women on behalf of Bonds.

Hadassah Bond Chairmen and leadership will convene on October 18th at a meeting to be held at the home of Mrs. Irving Posluns. Hadassah Bond Chairman.

Synagogues Sisterhoods, Mizrachi Women, and other important women's groups are also making plans to participate to the fullest extent in the 1960 Bond campaign.

BETH SHOLOM SISTERHOOD

The Beth Sholom Sisterhood held their opening meeting on Monday, September 12, at 1.15 p.m. Luncheon was served to close to 300 members. Mrs. Sam Silverstein presided. Rabbi David Monson was guest speaker.

Awards were presented to the graduating class of the Three Day Religious School and the book "Blessed is the Daughters." The Beth Sholom Fashion Show committee of Mrs. Hilda Ezrin, Mrs. Eleanor Daniels, Mrs. Ray Seigel, told of the plans they have for the annual Fashion Show, which will be held at the Beth Sholom Synagogue, 1445 Eglinton Ave. W. on Thursday, November 24.

MEETING OF ADATH ISRAEL SISTERHOOD

The season was launched officially September 13th, 1960, when the Sisterhood turned out in gratifying large numbers to a dessert luncheon, to meet and greet the new officers: Mrs. J. Grossman, President; Mrs. Robert Kay, Vice-President; Mrs. J. Madonik, Vice-President; Mrs. S. Taft, Vice-President; Mrs. H. Solomon, Recording Secretary; Miss Gert Wainberg, Corresponding Secretary; Mrs. H. Gordon, Treasurer; Mrs. D. Silverman, Financial Secretary.

Mrs. J. Grossman presided. Reports were read by the following chairmen: Mrs. A. Colis, on the Tea & International Fashion Show, of November 6; Mrs. F. Reingold, Donor Chairman, and Mrs. J. Lottman, Rummage Chairman. The entertainment supplied under the programme Chairman Mrs. B. Abbott was a satirization of a fashion pageant, using the officers as models. Mrs. H. Pollock was the commentator. It provided a very amusing hour.

ORIAH CHAPTER

Hapoel Hamizrachi Women will present a variety night starring Rabbi Shlomo Carlebach and the Israeli Folk Dancers. The variety night will take place Sunday evening, October 23rd, 1960, at 8.30 p.m. at the Radio City Theatre, 1454 Bathurst St., at St. Clair Ave. Loop.

GOODWILL SERVICE CLUB TEA

The annual autumn tea and Goodwill Service Club will be held at the home of Mrs. John Goldman, 98 Brookview Drive.

MOUNT SINAI HOSPITAL WOMEN

One of the busiest groups in town is the Women's Auxiliary of the New Mount Sinai Hospital — preparing for not one but two exciting events in November.

Mrs. Sidney Schipper, program chairman, entertained her committee at her home where plans were made for the Autumn Membership Luncheon Meeting to be held November 2nd at the King Edward Hotel Crystal Ballroom at 12.45 p.m.

Guest speaker will be Dr. Charlotte Whitton, former mayor of Ottawa. Special guests for the occasion will be new members.

Mrs. A. C. Cowan, chairman of the ball committee and her busy group of assistants are putting the finishing touches to plans for the Annual Ball to be held in the Canadian Room of the Royal York Hotel on November 23rd at 7 p. m.

Pride of Israel Young Women's Group

At a recent meeting of the Pride of Israel Young Women's group, plans were finanized for a tea and fashion show to be held on Sunday, November 6, 1960 at the Temple Sinai, Wilson Ave., from 2 p.m. to 6 p.m.

Mrs. M. Ganz is chairlady. Convenors of the tea is Mrs. E. Eugene, and co-convenors are Mrs. H. Cutler, Mrs. A. Hornfield and Mrs. M. Singer

HOLY BLOSSOM SISTERHOOD TO HEAR FOUNDER

The opening meeting of the Holy Blossom Sisterhood which will take place on October 18 will have as guest speaker the founder of the Sisterhood, Mrs. Barnett Brickner, wife of the distinguished former Rabbi of the Congregation.

WEDDINGS OF INTEREST

● Following their extensive tour of Europe, Mr. and Mrs. Montague Raisman spent some time in England where they attended the wedding of their niece, Miss Margaret Raisman to Dr. Basil Rifkind, of Glasgow.

* * *

● Among those who attended the New York wedding of Mr. Philip Birnbaum, son of Mr. and Mrs. Maurice Birnbaum, to Miss Beverley Fink of Melbourne, Australia were Mrs. Paul Stoneman, Mrs. Joseph A. Sweet, of Hamilton, Mrs. Samuel Gotfrid, Mr. and Mrs. Herbert Birnbaum and their daughter Lois, and Mrs. Alfred Cohen.

● The young couple met in Los Angeles where Mrs. Fink and her daughter visited en route to Europe. Following a honeymoon in Europe Mr. and Mrs. Birnbaum plan to live in Melbourne.

BRIEFLY NOTED

Did you know that the lawyer acting for the York Township Ratepayers in their successful move to unseat Chris Tonks is a young Jewish lawyer? You'd never guess it by the name—Mr. Stanley Smithers!

* * * *

*** Mr. Ben Nobleman, honeymooning in New York with his bride, the former Norma Myman, appeared on the TV program "Do You Trust Your Wife." Unfortunately, Mr. Nobleman missed out on the big money, but we wish the young couple all good fortune and a happy future together.**

* * * *

* Through the donation of a $2,500 bond to Beth Tzedec Synagogue, Mr. and Mrs. Morris Rosenberg have established an annual scholarship to Camp Ramah in memory of their son, William Samuel Rosenberg. The interest from this bond will enable a Beth Tzedec child to attend Camp Ramah each year.

Wingold Heads York General Hospital Drive

A campaign to raise funds for the construction of York General Hospital was launched at a supper at the Park Plaza Hotel at which Councillor Paisley, Chairman of the Interim Board of Governors, announced a target of $2 million. The dinner was attended by some sixty representatives of major industrial and commercial organizations.

Mr. Worry Wingold was appointed to head the corporation drive, which will commence immediately. Amongst divisional chairmen elected to assist in the drive were Mr. J. D. Carrier, Mr. Ben Bibak, Mr. Sam Donnenfield, Mr. Remo diCarli, Mr. Sam Sorbara, Dr. H. Kingstone Mr. Moe S. Smith and Mr. William Gordon.

The hospital is to be situated on Dufferin Street, south of Lawrence, will be non-sectarian will contain 200 beds and will have the first psychiatric out-patients' department outside the city. It will be constructed on a 3½-acre site acquired from the Sisters of the Good Shepherd.

Mr. Wingold announced at the dinner that, in addition to the Federal grant, over half a million dollars had been pledged by those present. "With such enthusiasm we will get moving on this most worthy project before the end of the year" he stated.

Jacobson Heads Toronto H.U. Office

Arthur Minden, Q.C., Chairman of the Toronto Chapter of the Canadian Friends of the Hebrew University, has announced the appointment of Jack Jacobson as the Director of Friends' activities for the Ontario Region.

Mr. Jacobson, a native of Toronto, has served on the staff of the United Jewish Welfare Fund and as Field Director for the Central Region of the Canadian Jewish Congress.

Mr. Minden announced further that a full time office for the Ontario Region has been opened at 491 Lawrence Avenue West, which will be in a position to provide groups and individuals full information concerning comprehensive programmes for professional training and scientific research currently being carried on at the Hebrew University in its three centers, Jerusalem, Rehovoth Tel Aviv, accommodating more than 7,000 students.

TORONTO ORBIT

BY

BERNICE DYMENT

THE TALK OF OUR TOWN: RELIGIOUS EDUCATION SERIES . . . Art and Poetry at our "Y". A Conversation with Carmel.

The question of the teaching of religious education in our schools is the subject of a comprehensive series of lectures currently being sponsored by the Social Action Committee at the First Unitarian Church on St. Clair Avenue.

Mrs. Doris Dodds who has been in the forefront of community leaders opposing Ontario's program of religious school instruction through the "Ethical Education Organization" which she heads, will be the moderator in the five-week lecture series.

Mrs. Dodds informed me that the question will be approached from five different aspects — legislation, curriculum, Human Rights, defense of the program, and practical recommendations.

The first lecture on October 2nd had as its guest Allan Borovoy, of the Human Rights Committee, Canadian Labour Congress. Legislation was the theme of this introductory lecture, with the first part of the program taking the form of a conversation between Mrs. Dodds and Mr. Borovoy highlighting the pertinent facts. In this informal discussion the audience, many of whom were deeply concerned but uninformed about the project, were brought up to date on the efforts being undertaken to remove the course of study from school curriculums, and the reasons for such action.

For parents to whom the education and development of their children is a vital concern, and who wish to be apprized of the facts for — and against, religious teaching in the schools of our city, I can recommend no source of information on a higher level than this special series.

POETRY COMES TO OUR "Y"

There was a time when the Y.M.C.A. (including its Jewish counterpart, the H.M.H.A.) was the stronghold of muscle-builders and basketball players. Those days are no more! Believe it or not, the "Y" is the place to go now if poetry gives you your kicks.

This year sees the inauguration of a series of readings by poets from their own works — poets representing Canada, the United States and Commonwealth countries. The lectures —eight in all —will be held at the YM-YWHA on Spadina Avenue on Saturday evenings, and are jointly sponsored by "Contact Poetry Readings", the Arts Council of the "Y", in co-operation with The Canada Council.

Ranging from the "beat" to the "romantic", the programmes are based on the idea that "listening to poets as they read from their own works is an enriching and often a unique experience leading to the deeper appreciation of the artist, his development, and his position in the current literary world."

Nor is this all. Whatever your artistic bent, there is a program at the "Y" to satisfy every cultural taste. Art, Music, Drama, Yiddish studies, Folk Dancing — the Y Arts Council has courses in them all, at extremely moderate fees.

Paraphrasing that old carnival come-on, "Muscles or Metaphysics! You pays your money and takes your pick." It looks like a very busy and rewarding season for our community.

A VETERAN ZIONIST SPEAKS

I had the very great pleasure the other afternoon to spend an hour with one of the veterans of the American Zionist Movement. — Isaac Carmel. Plump, rosy - cheeked, blue - eyed, white - thatched, this is a living cherub. You raise your eyebrows at the word "cherub"? It's true, though — that's the first word that comes to your mind when you meet this delightful 76 year "young" gentleman.

My conversation with Isaac Carmel was a revelation in so many ways. Firstly, to see the energy, enthusiasm and joy of living which he brings with him — and transmits in turn to those around him. Secondly, to realize that this man was in at almost the very birth of Zionism in Herzl's time, and is a veritable text-book on the development of the movement through every subsequent phase.

But most of all, I must confess he made me feel more than a little ashamed of the times I have listened rather cynically to the high - flown oratorical phrases of lecturers talking about Zionism and Israel. Some of them may have been paying lip - service to idealism. This you can never say about Isaac Carmel.

When he said to me about the pioneers of Zionism, "We had small beginnings, but great dreams and hopes." And when he said of the contributions of North American Jewry to the newly - created State of Israel, "This is an historic act of great significance" you cannot help but feel a true and wonderful sense of grandeur about the miracle of the Jewish people.

It's not unusual for a man who has been in the movement for more than 60 years to have an inexhaustible supply of anecdotes about the great figures of Zionism. It's the flavour that Isaac Carmel imparts to these stories that makes them come so alive.

He told me about his meeting with Theodor Herzl back in 1903, when he was a youngster, and the great leader came to London to attend a Zionist Conference. He told me about Bialik, Einstein, Shmarya Levin, Weizmann,— all the legendary figures of this century. I took copious notes which I'll share with you in subsequent columns. I just wish you could have heard the stories from his lips, though.

Just to add a local note, I discovered that in the middle 1930's, Mr. Carmel was loaned to the Canadian Zionists for several months to aid in the establishment of the Ontario Zionist Region, and in the strengthening of the Canadian Jewish Congress.

Mr. Carmel has been in Toronto during the High Holy Days this year, to assist in the Rosh Hashanah and Yom Kippur Appeals on behalf of Israel Bonds. Bonds have no more eloquent spokesman, and Toronto synagogues where Mr. Carmel spoke, responded to him magnificently.

Miss Canada At Re-Opened Town House Restaurant

Iris Thurlwell, Miss Canada 1961, last week presided at the gala re-opening of Toronto's Town House Restaurant. To mark the occasion Miss Thurlwell offered guests portions of the Miss Canada Sundae created especially in her honour by Town House owner Alex Ogden.

Described in the menu as a "Treat for Two" and "A Colossus for One" the Miss Canada Sundae combines flavors of chocolate, lime, strawberry, banana, buttered pecan, brandied peach, black raspberry and vanilla. Toppings included strawberry and pineapple preserves, chipped bar chocolate, green and red cocoanut and a rich whipped cream.

The Sundae measured 15 inches long, 7 inches high. 12 inches wide and contained 2½ gallons of ice-cream. Miss Canada's measurements incidentally are bust 35 inches, waist 24 inches, hips 35 inches, weight 112 lbs. and she is 5 ft. 5 ins. tall.

Well-known restaurateur Alex Ogden of Town House believes that "the best way to get to know other people better is through the food they eat". And he has put together an international menu which highlights exotic and unusual dishes from many countries—China, Israel and the Middle East, Italy, France, as well as Canadian and North American favorites.

The newly renovated restaurant carries out the international theme with a 26 foot mural depicting scenes from "around the world". Main dining room also features a graceful chandelier 6 feet across.

According to Mr. Ogden, "Restaurants today must offer patrons more than well-cooked food. They must offer variety." Town House will provide a series of full-scale menus for the main time periods of the day . . breakfast, luncheon, afternoon tea, dinner and "Temptizer."

The Temptizer is an after-theatre menu scaled to the time of evening when many people want substantial fare, yet don't want entrees portioned as generously as for dinner.

Menus will change completely from day to day with special Sunday brunch and dinner and children's menus.

The hors d'oeuvres buffet will feature over 80 different foods, of which 20 varieties will always be available.

AT TOWNHOUSE: THE OGDEN FAMILY WITH MISS CANADA

A Bakery For The Elite

The other day we paid a visit to the new Hermes bakery at 2885 Bathurst Street.

Many Torontonians know and like Hermes bakery which rightly claims that its products have "a Yiddishen tahm". Mr. Herman Maierovits, the owner, a "baker's baker" from the old country, has brought to Toronto all the flavour of real Hungarian pastry fit for a "nasher".

When Mr. Maierovits arrived in Toronto about six years ago, his contribution to the Jewish community was a real kosher and Sabbath-observing bakery.

He has been a baker and patissier in Europe. He inherited this art from his father who was also a fine baker in his home town.

Mr. Maierovits, an observant Jew, has proudly shown us through the new, deluxe premises on Bathurst. He has installed separate sinks for **dairy** and **pareve**, separate tables for **dairy** and **pareve** and the most modern utensils. We were also shown the imported chocolates and other fine ingredients used in his recipes.

PLAN NEW HOSPITAL — Councillor I. A. Paisley and Morry Wingold discuss plans before picture of proposed York General Hospital, to be built on Dufferin St., south of Lawrence Ave. W. Drive to raise $2,000,000 for the 200-bed hospital will begin immediately.

In Our Town And Elsewhere

Members Of Toronto's 1961 United Jewish Appeal Mission

Left to right — Nathan Reiber, Stan Smith (host for the evening), Earnest Goodman, William Kagan, Max Nisker, Dr. Ralph Halbert, Aaron Pizell, Louis E. Field, Harry Shier, Richard Shiff, Coleman Abrahams

Enthusiasm For UJA Mission

Enthusiasm for the coming United Jewish Appeal Study Mission to Israel was evident last week at a full membership meeting in the home of Stan Smith. Mr. Smith and the other members have been invited by the government of the State of Israel and the Keren Hayesod of Jerusalem to come to Israel during November of this year.

Guest speaker Harry Wolfson presented a comprehensive review of political events from the inception of the State of Israel to the present day. His talk was part of an integrated program to prepare these community leaders for a fuller understanding of what they will experience on the Mission. They are particularly interested in seeing first hand how the funds they have raised through United Jewish Appeal efforts, are being applied for reception, re-settlement and integration of immigrants to Israel.

Eliahu Dobkin, Chairman of the Presidium of the Keren Hayesod, in Canada this week, attended the meeting to greet the Toronto Study Mission and extend his invitation to Israel personally. The group will meet with Ben Gurion and other State leaders, as well as Mr. Dobkin, during the Mission.

Record Enrollment At Adath Israel School

A record number of five hundred youngsters aged 6 to 14 streamed recently into the classrooms of the Adath Israel Congregational Schools to open the 1960-61 school season. As the students maneuvered into recently - acquired, modern school furniture, many of them were seen to be clutching their mimeographed voluntary summer Hebrew work program, completed. A unique innovation, this summer program served as a cultural shot in the arm during this intellectually barren season. For those students who participated in the program, the level of pre-summer retention will be very high.

For the first time in its history the classroom lights will be burning late on every night in the week, due to the heavy enrollment. The students arrive via our transportation from as far south as St. Clair, north, as far as Overbrook, Bayview Ave. in the east and Keele Ave. in the west of the city.

A venture to be watched closely is the newly-established Honour Class 5A, geared towords those students who, as a result of their achievements, will partake in an enriched program of studies on a four-day, 8-hour per week basis. Another milestone in the brief history of the school will be its first graduation ceremony, to be held in June.

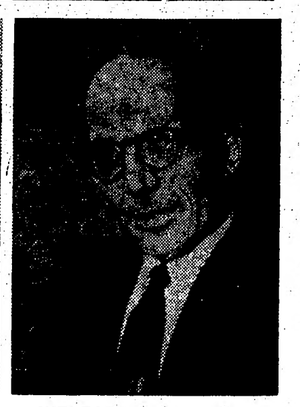
The high school, which is jointly sponsored by Adath Israel, Beth Am and Beth David in conjunction with Canadian United Synagogue, will enter its second year with a larger enrollment. More parents are beginning to appreciate the fact that the most crucial years of one's life, the 13 to 18 age group, receives almost no Jewish orientation. They are also beginning to realize that a youth whose Jewish education halts at thirteen, can be compared to a foundation without any structure. The first has no meaning without the latter. The curriculum in the High School program includes Torah, Jewish Law and Ethics, Current Events, History Seminar and some synagogue functions, such as cantillation and liturgical styles.

In cooperation with the school a permanent Junior Congregation has been established as well as an extensive youth program to include Sunday afternoon drama - music, arts and crafts and Israeli folk dance groups.

Spearheading these activities is the school committee under the chairmanship of Mr. Igor Kaplan and the youth committee led by Dr. Bernard Collins.

All in all, the young generation at Adath Israel can look forward to a fruitful year.

GUEST SPEAKER
Irving Kane



WELFARE PRESIDENT
Mark A. Levy

Annual Welfare Meeting October 19th

The twenty-second annual meeting of the United Jewish Welfare Fund of Toronto will take place at Beth Tzedec Synagogue on Wednesday, October 19th, 1960. In making the announcement, Welfare Fund President Mark A. Levy, said the meeting will take the form of a Salute to Leadership, honouring the outstanding leaders of our community for the past twenty-two years. Mr. Levy said that the work of the Welfare Fund embodies "the Jewish belief in a prophecy of social responsibility and the mission to fulfill it."

Irving Kane of Cleveland, President and Chairman of the Executive Committee, Council of Jewish Federations and Welfare Funds, will be the guest speaker. He is a Past Vice-President of the Jewish Community Federation and Past President, Jewish Community Council of Cleveland. He is also a Trustee and member of the Executive Committee, Union of American Hebrew Congregations and a Trustee of Brandeis University.

Toronto's Welfare Fund was the first such organization established in Canada and its leadership has had considerable influence on the development of similar organizations across Canada.

The Rabbi's Corner

By Dr. Samuel J. Fox

QUESTION: What is the meaning of the four species used during the Succot holiday?

ANSWER: Various interpretations have been given by Rabbinic sources. Some explain that the four plants indicate the combination of various qualities found in human beings. For example: The citron having both fragrance and taste represents the man of learning and good deeds. The palm branch, representing a fruit which has taste but no fragrance represents a man of good deeds with little learning. The myrtle branch having fragrance but no taste represents a man of learning with few deeds. The willow branch having neither taste nor fragrance represents the individual with little learning or good deeds. Other sources claim that the shape of the four species represents four types of organs in the human being. The citron represents the heart, the palm branch reflects the spine, the myrtle leaves look like the eyes, and the leaves of the willow branches look like the lips. The underlying thought seems to be that unity of various types of people, or of the best products of human organs, is desirable in order to bring about prosperity and salvation.

QUESTION: Why are the four species waved in six directions? (East, west, north, south, above and below?)

ANSWER: Some claim that these movements are executed to indicate the omnipotence of the Almighty who is present everywhere, including the Heavens and the earth in all four directions. Others claim that the motions were representative of a desire to avert evil sources from whatever direction they come. Still others felt that the pointing of the palm branch in all of these directions acted as a thwarting agent to confuse and frustrate the intentions of Satan.

SHAAREI SHOMAYIM INSTALLATION EVENT

The installation of officers of the Shaarei Shomayim Brotherhood will take the form of a dinner and dance to take place on Saturday evening, October 15th.

HIRSHHORN SCULPTURE EXHIBITION

The Art Gallery of Toronto is currently exhibiting works from the collection of Mr. Joseph H. Hirshhorn in the show "Sculpture in our Time."

Among the guests attending the dinner given by the president of the Gallery, Mr. H. R. Jackman and Mrs. Jackman, were Mr. and Mrs. Samuel Zacks and Mr. Marvin Gelber.

A Silent Demonstration In Moscow

By MICHAEL SHASHAR

(The writer of this article is a student of the Hebrew University in Jerusalem who visited Soviet Russia with two other Israeli students. They wore white-blue skull caps during their trip, attracting attention of many Jews in various Soviet cities.)

In none of my writings describing my stay in the Soviet Union have I referred by name to any of the Jews with whom I spoke. This was dictated by elementary precaution; not that the people concerned would automatically be rudely awakened by the 3 a. m. knock on the door—even if the authorities were to read these articles—but simply because Russia is an unpredictable country and the practice of compiling dossiers is still a very common one. I now come, however, to an exception to this prudent rule. I refer to one, Nicolai, an engineering student at the Moscow School of Technology.

Nicolai is dark, well built, twenty one and very militant. He is an active member of the Comsomol, the Communist youth movement and is director of one of the sports committees. Nothing I could say about Nicolai could possibly be used against him, for this young man is everything that the Young Russian student ought to be.

I met him in rather unusual circumstances, at the bar of the Bolshoi Theatre in Moscow. Sipping sherry brandy with my two Israeli colleagues I watched him as he walked through the gilded doors and strode directly towards us.

"I saw you from the balcony", he began in a correct though gutteral English, "and I was intrigued by your white headcovering. Are they fraternity hats?"

"No," I replied, "they are skull-caps commonly worn by orthodox Jews."

He appeared to be genuinely flabbergasted. "You mean to tell me that you three fellows are religious Jews? Here we are sending sputniks and luniks into outer space and you still say there is a God. What are you? Mystics? We expelled God with the last sputnik!"

Without waiting for our reply, the young man who later introduced himself as Nicolai, was ready with his next question: "Where are you from ? America?" "No, Israel," we answered in unison.

And then the bell rang. Whatever the young Russian's views were on the Jewish State, were cut short by the pushing and shoving of people making their way back to their seats. "Meet me by the cloakroom when it's over. I want to speak to you," he called and then disappeared in the crowd by the gilded swinging doors.

When the final curtain fell to the roar of a deafening applause, my two colleagues and I instinctively set our white Jerusalem skull caps firmly on our heads and strode out towards the cloakroom. He stood waiting for us, together with a very serious and prim looking dark, handsome girl.

"Take us to your hotel," he said, "and we'll have a drink." Russian towns have few cafes and it is the common practice to use hotel bars, providing one has the money.

Hardly had we sat down when he began: "So you come from Israel, eh?" It appeared that Nicolai had definite views on everything, including Israel. We had, so he told us, a fascist government; Ben-Gurion was a reactionary bourgeois; Nasser would make peace tomorrow were it not for the militaristic policies of Israel, and we were citizens of a colonial base of the Western powers, etc, etc. It was during this lively, often heated exchange, that Nicolai told us of his Jewish origins, explaining that his girl friend—who sat silently throughout the two hour discussion — was a gentile, "and that's how it should be.. Furthermore," he concluded "every young Jew in his senses thinks as I do."

Do they? Do all the young Jews in Russia berate the Jewish State, scoff at the Jewish religion and claim an ideological justification for their love of a gentile girl?

There are no statistics telling of the number of young Russian Jews who denounced their past just as there is no numerical record of those youngsters whom I saw standing outside the Moscow synagogue on Yom Kippur listening to the service over loudspeakers. I did not count them but they made up a sizeable crowd. I would like to believe that they represent a different strata of Nicolai's generation. The fact that they did not know how to pray in Hebrew and that many of them had ink-stained fingers, having come straight from the class rooms and lecture halls, clearly indicated that they too were products of Soviet education.

They stood and listened and understood not a word. And yet their very presence was a silent demonstration.

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JEWS IN SPORTS

MEN AND EVENTS
By Harold U. Ribalow

THE SHERRY BROTHERS

Two years ago, Norm and Larry Sherry were obscure ballplayers. Last year, Larry won immortality as a great World Series pitcher, while Norm was just holding on as a third-string catcher for the Los Angeles Dodgers. This year of 1960, luck has held, in a sense, for Larry but not for Norm.

In 1960, Norm finally won recognition as a regular catcher for his club. He was batting better than .280, was one of the leading hitters on the team and started regularly against left-handed pitchers. Then, late in August, he was hit on his right wrist by an errant toss made by Stu Miller of the Giants. And his season's activity ended then and there.

Larry, on the other hand, had a different sort of season. At the outset, he asked that he be considered for starting roles. Relief pitching, which made him his reputation, was nice, he said, but there was greater glory in being a starter. His luck in starting games was indifferent. He returned to the fireman's role. Late in the season, he hit his top form and won five in a row in relief. At one stretch, he accounted for seven Los Angeles victories in 11 games (five wins and two saves), and got credit for his own 13th victory. Once again, Larry was the star of the brother act, with Norm not only in the shadows, but out of action.

A CHESS EXHIBITION

Young Bobby Fischer isn't as young as he used to be. Now 17, the chess wizard is engaged in exhibition matches and one of them gained him a lot of newspaper space. He played simultaneously against 20 prisoners at Rikers Island in New York. They ranged from drug addicts to petty larceny prisoners. They were the finalists in a series of tests conducted in eight cell blocks and the hospital of the City's Correctional Institution for Men on Rikers Island. Of course, Fischer won all the games, but in one instance, he had to sweat out his victory. The fellow on Board 4 gave him a close game which went to 50 moves. But when the entire exhibition was all over, Fischer was too tired—or too thoughtless—to congratulate the man who had extended him. The series was over; it made the papers and Fischer went home.

SUZANNE LENGLEN

We just don't have any good Jewish women tennis players these days. Angela Buxton of England was the most recent one, but she quit when she married a prominent English Zionist named Donald Silk. In the Jewish Chronicle of London there was a story about Suzanne Lenglen of France, who was a Wimbledon champion for many years. It makes a good story.

Suzanne became a French champion at the age of 15, in 1914. Then came World War I. In 1919, she played for the world championship at Wimbledon. Before a distinguished audience, Suzanne won the title. She repeated in 1920, 1921, 1922 and 1923. In 1924, she was ill and couldn't play. But when she returned to the wars, she licked the current champion, a Miss McKane in love sets, that is, without losing a single game!

Upon her victory, Suzanne became a professional and that was the end of her domination at Wimbledon. She died in Paris in 1938, the greatest Jewish woman player—or one of the greatest women players—of all time.

Not only was she brilliant at tennis, she influenced tennis style fashions. In order to obtain freedom of movement, she wore a skirt instead of a petticoat and wore a short sleeved vest instead of one with long sleeves. Others soon imitated her, although at the outset she was criticized for being a "character." On tactics, she also changed styles. Until Suzanne came along, women played a baseline game, putting the ball gently about. She moved all over the court and played a vigorous net game. She was a pioneer and a great athlete. She is worth remembering.

ISRAELI SCIENTIST DISCOVERS NEW PILL FOR BIRTH CONTROL

LONDON, (JTA). The discovery by an Israeli scientist of a birth control process through a pill made from an extract of mushrooms was announced in the press here. The scientist, well known in England, is Dr. M. C. Shelsnyak, head of the department of endocrinology and reproductive physiology at the Weizmann Institute of Science, at Rehovot.

Dr. Shelesnyak has been working on the new process for eight years, according to the report here, carrying on some of his researches at Birmingham University in England three years ago. In 1958, he received the Oliver Bird Prize there for developing a theory on the mechanization of implantation and its control.

According to the reports received here, Dr. Shelesnyak said he has, thus far, carried out his experiments with the birth control pills on animals only, avoiding experimentation with women so as not to "become involved in religious controversy." However, it is reported in one dispatch that the scientist and his colleagues have made some "major tests" with about 100 women volunteers in Israel, "meeting with absolute success."

Dobkin Confers With Top U.J.A. Leadership

Eliahu Dobkin, Chairman of the Presidium of the Keren Hayesod in Jerusalem, in Toronto to confer with United Jewish Appeal leadership, is shown here during a recent meeting.

In this series of conferences, Mr. Dobkin reported on the progress in health and welfare in Israel for the aged, the ill and the blind. He spoke in glowing terms of the Negev settlement where every year new fields of green mark the victories in the continuous battle against barren soil. He invited those on previous Study Missions to Israel to come and see for themselves the rapid progress being made.

Mr. Dobkin spoke of the growing importance of Elath, gateway to the newly independent countries of Africa, and centre of rapid development of population and industry in the south. He stressed the need to understand the importance of continued financial support in the absence of political and military crisis. Israel must build her economy to achieve final success — not merely prepare to defend herself from attack.

"You have brought us through twelve years of trials and success — almost to the Bar-Mitzvah — now we need your support to win mature statehood", said Mr. Dobkin.

Greetings and a personal invitation were extended to the 1961 Study Mission to Israel from Mr. Dobkin, who will meet them there in November.

(Left to Right) Reuben Dennis and Max Tanenbaum.

Eliahu Dobkin (centre) confers with Toronto's Jewish Appeal leaders (left to right) Joseph Berman; John D. Fienberg; Reuben Dennis; Max Tanenbaum.

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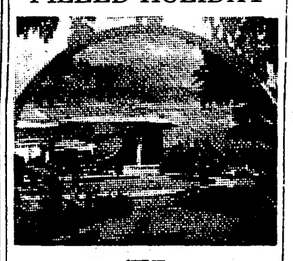

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Profile Of A Hotelier

By O. Zayit

BEN SHINDLER OF HAITI

A native New Yorker, the son of Samuel Shindler, once a popular figure in the democratic Jewish labour movement of the old East side, is slowly emerging as one of the top leaders in the nascent hotel industry in the Caribbean area.

He is Mr. Ben Shindler, a tall, handsome, athletic man in the early forties. We interviewed him last week while he visited Toronto as the guest of the Ontario chapter of Hotel Sales Management Association, under the auspices of which he lectured on the new experiment of hotel management in the Caribbean area. Sun-tanned by an environment "where the sun never sets" (in daytime) Mr. Shindler reminded this reporter that many of us North Americans, are travelling all over the world looking for exotic beauty and outlandish locale while forgetting that we possess the most marvellous scenery here on the American continent. For example, it is only about 7 hours from Toronto to Haiti — in our own America. And how many of us have ever gone to the trouble of following Columbus and rediscovering America?

Mr. Shindler is a true **hotelier**, in the grand old tradition. His late father built one of the first hotels in the Catskills. He also founded the popular Pines hotel in Lakewood, New Jersey and was considered one of the pioneers of that flourishing all-year resort. Thus Ben was practically brought up in an environment where hotel management was a part of the air he breathed from his early childhood.

IT CAME TO PASS DURING A VISIT

About 2 years ago Mr. and Mrs. Shindler went on a trip to Haiti, one of the most beautiful and picturesque countries in our hemisphere. It is a part of the San Domingo island and admittedly the **Paradise** of the Americas. Ben Shindler liked it so much that he decided to stay on and create a de luxe hotel in Port-au-Prince, a jewel among the cities and towns of the Caribbean area. Success was immediate. An expert both in hotel management and the culinary art, Mr. Shindler organized not only the proper staff to service the most discriminating American visitors but also prepare the right dishes for gourmets. Meat, vegetables and dairy products are flown in from Miami. In a short period of time—his hotel — El Rancho—became famous for its French cuisine.

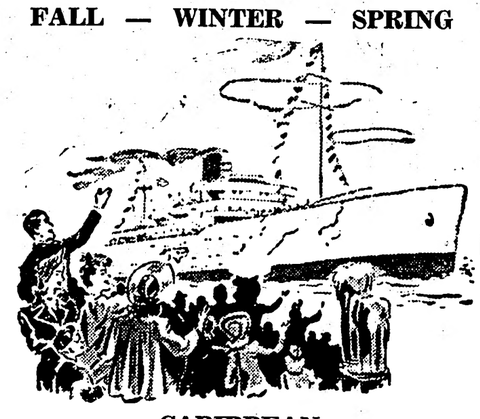
Entertainment is fabulous. The town itself provides the most attractive activities, such as **voo-doo** and other folk-lore features. So hotel El Rancho, within a short period of fourteen months, has become one of the most popular resorts in both Americas. Its fame reached the continent of Europe from where famous men in industry and arts are flying to El Rancho for their vacation. Even the Paris couturiers are importing Haitian fashions.

Touching upon the "Jewish" moment it is perhaps of interest to tell our readers that Mr. Shindler has found Haiti—its people and its government one of the countries where there is absolutely no trace of prejudice or race discrimination. Whether one is Jewish, Catholic or Protestant, a Buddhist or a Moslem — he feels at home in Haiti. Not only is the nature mild and pleasant and the air invigorating, but the political climate is refreshing as well. The natives are unspoiled, friendly, hospitable people. They like guests and visitors and they make them feel at home.

The small Jewish community consists mostly of Sephardim. They have Sepher Torah and hold a Minyan for the holidays.

CRUISES

FALL — WINTER — SPRING



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by Harry Golden

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CANADIAN PANORAMA

(Continued From Page 2)

up with the last few words. Not so with the Jews whose ancestors survived the Spanish Inquisition. Their **baal-tephilla** reads out every word in the entire prayerbook text loudly and clearly. On Rosh Hashanah with its expanded service, this could easily lead to an all-day session except for the saving fact that their text is much smaller — which is the next point we come to.

THE PRAYER-BOOKS COMPARED

This was one of the greatest surprises. The central prayer of the Days of Awe — the **Un-Sanneh Tokef** — perhaps the most stirring and powerful of all the parts of the historic Machzor, is missing. The Sephardim are apparently not familiar with the surging pathos and drama of the picture painted by the martyred Rabbi Amnon of Mainz who, his arms and legs hacked away by his persecutors, first said:

On the New Year it is written
And on the Fast Day of Atonement it is sealed—
How many shall pass away and how many shall be born,
Who shall live and who shall die,
who in his time and who before his time . . .

until at the climax the way to salvation is pointed out:

But Penitence, Prayer and Righteous Action
Avert the severe decree.

Apparently this prayer, having its origin in the Rhineland, never penetrated beyond the Pyrenees and remains unknown to the Spanish Jews. Likewise missing are such well-known piyutim as the "Vechol Maamin im She-hu", the "Yom-Din" and many others. Thus the great bulk of the Mussaf prayer of the Central and East European Jews which contains these and other invocations, just does not exist in the true **Nusach Sepharad.**

The prayerbooks, incidentally, are printed in the Italian city of Livorno (Leghorn). Most **sidurim** printed in America or Eastern Europe which call themselves **Nusach Sepharad** are really only slightly modified forms of Minhag Ashkenaz as used by the Chassidim to distinguish themselves from their Misnagdim.

YIZKOR PRAYER MISSING

The cult of Yizkor is quite well known to European and American Jews. Who hasn't heard of the man who will rush from his office to the nearest synagogue, recite the **Yizkor** formula, then fly back to his place of work or business while the synagogue service is still on? Who hasn't met those Jews who count the days of the year when **Yizkor** is recited and to whom a Jewish holiday is only significant if it has a **Yizkor** day? Think of the fund-raising alone that has been done for refugee work, for the JNF and other causes through appeals at **Yizkor** time when a pledge is made to charity in the name of the departed.

The Sephardim are quite free of these quasi-religious complexities for Yizkor is purely an invention of the Ashkenazim and a comparatively recent one at that, quite unknown to the Spanish and Portuguese Jews. They have made an intercultural borrowing of the **Yahrtzeit** but have left Yizkor quite alone.

NO RACIAL DIFFERENCES

Something should also be said about the "racial" (odious word) side of this new community. Some people assume that Jews coming from North Africa must be in some way "African" or near African in their colouring, and assume they are all dark enough to be of another racial pigmentation. This is quite erroneous: in appearance they differ but little from a comparative group of Ashkenazic Jews. Many are swarthy in the same way that Italians and other Mediterraneans are; some are red-haired, some sandy-haired and blue-eyed. We can all number among our own Jewish acquaintances of familiar Roumanian, Hungarian or Polish stock, persons who are much darker than any of these. This is only by way of explanation—they would still be no less our Jewish brethren if they were as black as the Falashas.

This then is the new component in Toronto's Jewry. They may appear to some to be "poor relatives" at the moment. However they have a glorious history behind them. Their scholars — Maimonides, Joseph Karo (author of the Shulhan Aruch) and others — were revered in the **yeshivoth** of Cracow and Lublin and were among the makers of historic Judaism. Their poets, physicians and scientists were among the greatest of their day. The Spanish Inquisition and the dispersion after 1492 destroyed their Golden Age. Perhaps in Israel and in a smaller way in the Canadian Diaspora they will find a way back to the mainstream of their people and help forge a new destiny for themselves.

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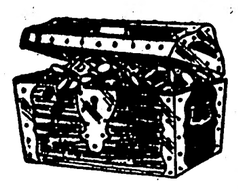

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